

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3617.
NEW SERIES, No. 721.]

LONDON, SATURDAY, OCTOBER 21, 1911.

[ONE PENNY.]

JUST PUBLISHED.

Fcap. 8vo, with Portrait, 52 pp. 1s. net, by post 1s. 2d.

RELIGION AND LIFE.

By Prof. RUDOLF EUCKEN.

Fcap. 8vo, 336 pp. 2s. net, by post 2s. 3d.

THREE STAGES OF UNITARIAN THEOLOGY,

and other Essays. By DR. MARTINEAU, CHARLES C. EVERETT, STOPFORD BROOKE, and others.

Fcap. 8vo, 290 pp. 2s. net, by post 2s. 3d.

THE RELIGION OF THE FUTURE,

and other Essays. By DR. C. W. ELIOT, JOHN PAGE HOPPS, R. B. DRUMMOND, and others.

Cr. 8vo, 232 pp. 3s. 6d. net, by post 3s. 9d.

THE HISTORICAL JESUS AND THE THEOLOGICAL CHRIST.

By J. ESTLIN CARPENTER, M.A., D.D., D.Litt.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, October 22, at 11 a.m.

Dr. F. C. CONYBEARE.

"The Miracles of Apollonius of Tyana."

" at 7 p.m.

"The Miracles of Jesus."

Wednesday, October 25, at 8.30 p.m.

Mr. G. P. GOOCH, M.A.

"Some Fundamental Political Conceptions :
III.—Progress."

1st CHURCH of UNITY.

Church of the Healing Christ.

Admission FREE to healing
service, every Sunday, 6.30.

In this quiet corner of London, called the Lourdes of London, cases of severe illness, incurable dropsy, &c., &c., have been healed. Here Christ the Master is worshipped in thought, word, and deed. Send your prayers and desires (without names). Seating for 150.

Organist: Mrs. CHRISTIE MURRAY. Officer: Mr. HUGO AMES, B.A.

Preacher next Sunday:

"Minister or Master." Mrs. HUGO AMES.

Apply to the Secretary for
particulars of Golden Key Work:

The Church Room is at

HAYTER HOUSE,

1, CHENISTON GARDENS STUDIO

(In Court Yard).

One Minute from High Street, Kensington.

"And ye shall do greater things in My Name."

RIDER'S New Publications.

HEALTH FOR YOUNG AND OLD:

ITS PRINCIPLES AND PRACTICE.

Crown 8vo, Cloth Gilt. 272 pp. Price 3s. 6d. net.
An Unconventional Manual.

By A. T. SCHOFIELD, M.D., M.R.C.S.,
Author of "Nervousness," "How to Keep Fit," &c.
CONTENTS—PART I: The Principles of Hygiene—
The Story of Life—Body, Soul, and Spirit—
Varieties of Health—How to Preserve Health—
How to Lose Health—How to Keep Young—
The Cycle of Life—What to Breathe—What to
Wear—What to Eat—What to Do—How to
Wash.

PART II: The Practice of Hygiene—On Babies' Health—On Children's Health—Health of Girls and Boys—Health at School and College—A Man's Health—A Woman's Health—Health in Advanced Life—Health in Old Age—Town and Country Life—How to Restore Health—Index.

Crown 8vo, 245 pp., Cloth, Gilt Tops. 3s. 6d. net.

HE CAN WHO THINKS HE CAN.

And other Papers on SUCCESS IN LIFE.

By ORISON SWETT MARDEN,
Author of "Every Man a King."

CONTENTS.—He Can who Thinks He Can—
Getting Aroused!—Education by Absorption—
Freedom at Any Cost—What the World Owes
to Dreamers—The Spirit in Which You Work—
Responsibility Develops from an Overmastering
Purpose—Has Your Vocation Given Un-
qualified Approval?—Stand for Something—
Happy, If Not, Why Not?—Originality—Had
Money, but Lost It—Summing Up People—Does
the World Owe You a Living?—What Has
Luck Done for You?—Success with a Flaw—
Getting Away from Poverty.

Demy 8vo. Cloth Gilt, 246 pp. 3s. 6d. net.

BYWAYS OF GHOST-LAND.

By ELLIOTT O'DONNELL,
Author of "Some Haunted Houses of England
and Wales," "Haunted Houses of London,"
"Dreams and their Meanings," &c., &c.

CONTENTS.—The Unknown Brain—The Occult
in Shadows—Obsession, Possession—Occult
Hooligans—Sylvan Horrors—Complex Haunt-
ings and Occult Bestialities—Vampires, Were-
Wolves, Fox Women, etc.—Death Warnings and
Family Ghosts—Superstitions and Fortunes—
The Hand of Glory—The Bloody Hand of
Ulster—The Seventh Son—Birth Marks—
Nature's Devil Signals—Pre-existence—The
Future—Projection—Telepathy, etc.—Occult
Inhabitants of the Sea and Rivers—Buddhas
and Boggle Chairs.

THE KABALA OF NUMBERS.

A HANDBOOK OF INTERPRETATION

Crown 8vo, 168 pp. Illus. Cloth Gilt. 2s. net.

By SEPHARIAL,
Author of "A Manual of Occultism," "Kabalistic
Astrology," "Prognostic Astronomy," "New
Manual of Astrology," &c., &c.

CONTENTS.—The Power of Numbers—Geomet-
rical Relations of Thought—Numerology—
Various Methods of Kabalism—Number, Form;
Colour, Sound—Names, Numbers, and Incidents
—Chance Events—Reduction to Law—Number
and Automatism—Thought Reading by Num-
bers—The Significance of Numbers—Of Things
Lost—The Kabalism of Cycles—Success and
Failure—The Law of Values—God Geometrises.

WRITE FOR NEW CATALOGUE AND
PROSPECTUSES TO—

WILLIAM RIDER & SON, LTD.,
164, Aldersgate Street, London, E.C.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the Country, four miles from Crewe,
Excellent Buildings and Equipment. Two
open Scholarships at Oxford, December, 1910.
Prospectus on application to the HEADMASTER.
Inspection specially invited.

CHANNING HOUSE HIGH SCHOOL,
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.
—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.
Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

HIBBERT TRUST.

ONE SCHOLARSHIP on this
foundation, of the value of £120, tenable
for one year, will be awarded in December
next, provided that a Candidate of sufficient
merit presents himself. Candidates are re-
quired solemnly to declare in writing that it is
their intention to exercise the office of minister
of religion amongst those who profess
Christianity in its most simple and intelligible
form, and who do not require for themselves
or their ministers subscription to any doctrinal
articles of belief. They must also furnish
satisfactory evidence of age, graduation, &c.,
in accordance with the regulations, which may
be obtained from the Secretary of the Trust.

Names and addresses of candidates should
be in the hands of the Secretary by November
3, and the required declaration, certificates,
testimonials, and all other information must
be in the hands of the Secretary not later
than Wednesday, November 8.

FRANCIS H. JONES, Secretary,
University Hall, Gordon-square, London, W.C.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING OF THE COUNCIL
will be held at Essex Hall, Essex-street,
Strand, London, on Monday, October 30.
CHARLES HAWKSLEY, Esq., President of the
Association, will take the Chair at 4 p.m.

Any NOTICES OF MOTION by Members
of the Council should reach me at Essex Hall,
on Monday, October 23.

W. COPELAND BOWIE, Secretary.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 22.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7. Supply.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. R. K. DAVIS, B.A.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. HANKINSON; 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. J. C. BALLANTYNE.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. Rowland Hill.
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. T. E. M. EDWARDS; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. FRANK K. FREESTON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. P. FARLEY, B.A.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. CHAS. A. WING.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. DONALD FRASER.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. A. R. ANDREAE, M.A.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. G. F. BECKH, Ph.D.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVEY.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. PRIESTLEY PRIME.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

NEW ADDRESS.

Rev. JAMES HARWOOD, 60, Howitt-road, Hampstead, London, N.W.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

BIRTH:

HUNTER.—On October 12, at Lower Bank, Middleton, Lancashire, to Eric and Madeline Hunter, a son.

MARRIAGE.

LISTER—DICKINSON.—On October 11, at Norton Lees, Bertram Lister, of Hackney, to Dorothy Dickinson, of Sheffield.

GOLDEN WEDDING.

SIR WILLIAM and LADY TALBOT.—On October 16, 1861, by the Rev. Edward Talbot, at the Old Meeting House, Tenterden, Kent, William Henry, son of John Talbot, of Leeds, to Maria Emma, only daughter of James Winsor, of Ratsbury, Tenterden.

DEATH.

HARVEY.—On September 26, at Fircroft, Eaglefield Green, Helen Bourn, wife of the late Enoch Harvey, solicitor, Liverpool, and daughter of the late Rev. Edward and Helen Tagart, in her 83rd year.

Situations

VACANT AND WANTED.

USEFUL COMPANION or House-keeper to Lady or Gentleman. Re-engagement desired by active, experienced Lady.—Apply, INQUIRER Office, 3, Essex-street, Strand, W.C.

NURSE - ATTENDANT WANTED, age 30 to 40, for an old Lady, to take entire charge. Must have some nursing experience. One who has filled similar post and could undertake useful needlework preferred. (London.) Write, stating particulars and salary required.—B. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

POST WANTED as Secretary or Organiser of Social Work. Several years' experience, honorary and official, in C.O.S. and Guild of Help. Good general business capacity and knowledge; highest references.—A. B., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY thoroughly recommends Companion-Housekeeper to Lady or Gentleman. Experienced, and good manager.—Mrs. YOUNGMAN, Charsfield Hall, Wickham Market.

COMPANION - HOUSEKEEPER to elderly Lady or Gentleman where maid or maids kept, by Widow (middle-age). Excellent references.—F. E. W., c/o Mrs. Sykes, Marsh Court, Leominster.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s. d.
PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

PER PAGE	£ s. d.
HALF PAGE	6 0 0
PER COLUMN	3 0 0
PER COLUMN	2 0 0
INCH IN COLUMN	0 3 6
FRONT PAGE—INCH IN COLUMN	0 4 6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	663	An Appeal	669	The Social Movement	671
VERSES : The Summer is Ended	664	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
REALITIES OF THE SOUL	664	A New Book on Education	669	The Nottingham Reconciliation	672
LIFE, RELIGION AND AFFAIRS :—		Life Worth Living	670	The Liberal Christian League	672
The Mysticism of the Will.—I.	666	Publications Received	670	The Van Mission	673
The Christianity of Stoicism	667	Literary Notes	670	News in Brief	673
Notes from Berlin	668	FOR THE CHILDREN	671	NEWS OF THE CHURCHES	673
CORRESPONDENCE :—		MEMORIAL NOTICE :—		NOTES AND JOTTINGS	674
Whist Drives : A Warning	668	Leonard New	671		

*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

CANON HENSON's appeal with regard to the Disestablishment of the Welsh Church and the reply of the Rev. F. B. Meyer and other representative Nonconformists to it give some hope for a better feeling in the discussion of outstanding questions between Nonconformity and the Establishment. Without expressing any opinion upon the merits of any of these controversies, we cannot refrain from saying that one of the things which most offend the plain man's common sense is the spectacle of Christ's professed disciples—for such they claim to be—massed in opposite camps, shrieking hysterically about their rights and frequently leaving their obvious duties undone, while the great mass of people outside are more and more ceasing to look to the churches for moral guidance. In the Welsh Church question, as in several others, we are strongly of opinion that if Nonconformity were more Christian and less acrid, we should be more likely to attain to lasting settlements of controversies which have brought little credit to the professed followers of the great Teacher of Peace.

* * *

MUCH the same kind of reflection might be made with reference to the question of orthodoxy or heterodoxy within the churches. In view of the overwhelming forces of paganism and materialism, not lessening in numbers or in power, the

churches cannot afford to dissipate their strength in idle conflicts that have nothing to do with the fundamentals of religion, at a time when they should be arming themselves for Titanic struggles with other foes. This feeling is growing amongst the more thoughtful members of all religious communities. The current number of the *Christian World*, in an article on "The Theological Peace," writes : "A thought that arises out of the trouble is whether, after all, the primary function of a church is to settle the limits of theological orthodoxy. Are not Free Church ministers, even Congregational ministers, under an illusion when they imagine that their chief duty is to direct the theological thinking of their people? Is not the preacher's primary function to generate the Christian spirit, to make that spirit so real, so burning, so energetic, that it will lead the members of the churches to throw themselves into the work and warfare of the church in the world? And when that spirit is generated, may not those who are animated by it be safely left to work out their own theology, with such hints and help as the minister can give them on the way? 'He that doeth the works shall know the doctrine.' Too often the Church has ruled that he must know the doctrine, whether he does the works or not."

* * *

As a further indication of the leaven which is working in the Christian churches, we desire to quote some words from another contemporary, the *British Weekly*, which since the recent industrial troubles has been conducting a most valuable and interesting symposium on "The Church and Labour," and has shown where its own sympathies lie by boldly advocating a living wage for all workers. Professor Vernon Bartlet, of

Mansfield College, Oxford, writes in the current issue : "Will you allow me to say with what satisfaction, not to say relief of feelings, I read your challenge to Christ's Church to throw its weight into the movement you are making for 'a living wage' for all workers? I write as one of the growing class of quiet students who, while not themselves struggling in the hard system of competitive economics, realise intensely the physical and moral tragedy it involves, and who feel also their own solidarity with it as dependent upon it for support and for the very freedom from its strain and stress which they enjoy. We feel, too, that the key really lies with and in the Church of Christ, if only it could be reformed in spirit after the temper of its early serious discipleship to its Lord, and take its values of life straight from him once more. . . . At the root of all social reform lies the idea of 'justice' or 'rights.' What is wanted, then, is one common idea, at once true and social, which can be appealed to by all and accepted by all, at least in theory. . . Such a common, true, and social idea of human 'rights' and their limitations by justice all round, is latent in the very idea of religion, and is explicit in the religion of Jesus Christ. . . . What is that idea? It is, in a word, the idea of the stewardship of life and all its possessions." Professor Bartlett concludes by insisting strongly on the principle familiar since the days of Mazzini's fervid apostolate, that the sole origin of every right is in a duty fulfilled.

* * *

THE Social Questions Committee of the Manchester District Association, at a meeting in the Memorial Hall at Manchester on Friday last, arranged a lecture on a very pressing problem by a real expert on the subject, who is herself a pioneer in

practical work. Miss Dendy, speaking on the Care of the Feeble-Minded, said that the mentally defective must be excluded from the race, and that we had no right to flood the future with a stream of incapacity. Almost all the evils which engaged the attention of sociologists to-day were attributable to feebleness of intellect—for instance, infant mortality, inebriety, unemployment, and purposeless crime. The chairman, Mr. Leigh, in his opening remarks, urged on the churches the duty of studying difficult social problems. At the annual conference of the North Lancashire and Westmoreland Unitarian Association, the Rev. E. D. P. Evans, speaking on the decline in the membership of the churches, maintained that organised religion always had taken an interest in social questions, and said that "when the great problems of outer life had been settled, when the restlessness in the land had quietened down, there would arise once more those inward problems of the soul and spirit which would need satisfying, and people once more would be led in the ways of righteousness, happiness, and peace."

THE SUMMER IS ENDED.

ALL good things unto an end must come;
An end and done with?
Or an end and worse?
'Twere a fine climax—
Nothing, or a curse!
The story reads not so.
Brave worms turn butterflies,
Chickens end as hens,
And they dissolve in the expansive feast,
And then—content, a boon to man and
beast.
The tree that's felled abides as timber now;
Grass ends in hay, and hay in useful cow;
Slumber gives place to cheerful dawn;
Day, when at last grown tir'd and torn,
Drops into peaceful night,
And so sleeps tight.
Things lost are thoughts,
The outward show is orbs,
But, like dead leaves turned flowers,
Beguiles the hours
With rarest memories.
Friends, ere they bore each other, needs
must part;
Love ends in marriage,
Marriage builds the home
And children come.
Who'd care a straw for holidays perpetual?
Who'd ha'pence give for tales without a
tail?
Or who'd adore the heroes that don't die?
Virtue to save itself from dulness often
snaps,
And in the gaps
The pretty weeds grow rank upon the bank;
There's no romance in peace that never
breaks;
Life ends, 'tis true, but we slip off to heaven,
And so the world remains
Young as a lover, instant as the dawn.

JOHANN HONIGBIENE,
Trans. H. M. D.

REALITIES OF THE SOUL.

THE ordinary man is shy in speaking of the soul. He has a vague fear of seeming superstitious, or else of encroaching on professional ground: his vocabulary must be before all things definite and practical, void of the least suspicion of poetry or imagination; and if the soul means anything to him it is as a denizen of that rainbow borderland that is neither sky nor earth, and is formed by light playing through melting prisms. He can talk happily and with decision of things, persons, places, events, and sensible experiences; but when it comes to pure insight, impulses, emotions, and the whole spiritual atmosphere, he is silent, thinking it can only be poets, seers, and dreamers who have the right to speak of such mysteries, and very often, in his heart of hearts, doubting whether there be any actual reality after all. Occasionally he finds himself on the edge of the sea of wonder, staring with inexpressible rapture at some scene of magic beauty, or hearing, in dumb bewildered joy, a masterpiece of music. A consciousness of humility throbs in his heart before the mystery of creation, so that for a moment he escapes from the substantiality that is his usual guide. But it is only for a moment. He returns to his everyday world and habit of mind, and soon the sense of the soul fades away, leaving him with nothing but life's external mechanism, and with no more idealistic outlook than a pendulum has upon time. He can look with unmoved weariness on a neolith or a Grecian urn, or listen, sceptically indifferent, to the Utopian dream, since he is rather nervous of showing any interest in past or future, except in the way of material values.

Yet the soul plays a vital part in human existence. GERSON, in the fourteenth century, likened her to a pilot who stands at the masthead, looking backward and forward, undisturbed by the raging seas, the howling winds, the vessel's ever-changing course, and the noises and fears of the crew, and only intent on bringing the ship to her haven. But the soul is even more than this: she is active, stimulative, the inspiration of human progress, as keen to create as to guide, and a soulless humanity would be an unimaginable monstrosity. This need not imply the extravagances of occultism, with those weird stories of ghostly apparitions and magical doings. Practical men look for practical issues, but they dread an epidemic of "tongues," either PAULINE or IRVINGITE, and their fear of the soul-culture and soul-dogmas is that they may be fantastic and unreal, therefore weakening rather than strengthening a man for his life work. Possibly one of the most useful contributions to modern life, for its effectiveness and fulness, would be a clear statement of some of the realities of the soul. It might stop the growing thought of a narrowing songless world, and open fields of experience, beauty, and joy we are in danger of forgetting. If there are spiritual realities it should be possible to indicate them without either the hardness of materialism or the vagueness of piety. We shall be in the zone of mysteries, it is

true, moving about in a cloudland that continually forms and breaks in the light and breezes of existence. The soul of each man is the concentrated breath of a myriad thoughts and lives too fugitive themselves for any doctrine of heredity to trace, and often only emerging into individual life in the shadowy fears and imaginary delights of childhood, and in the deeps of feeling, the formless desires, the intangible sadness, the idealistic passions of the full-grown man or woman.

The soul possesses unique individuality, but the subtlety of its being and manifestation eludes scientific analysis as completely as a poem or a work of art. The effect of a COROT or a BOTTICELLI may approach a rapture which no art critic, be he ever so learned, can define or explain. Yet the more careful knowledge born of patience, scholarship, and technical experience will only add authority to the excess of joy felt in the presence of the beautiful. Something of this may take place as one comes to recognise certain realities of the soul. She is still the warden of indescribable treasures, that are not on the surface for the careless to gather and appraise; but the better comprehension of her methods, her medium, her life and visions will increase our power of enjoyment. Such knowledge does not rob us of her mysteries, because she will never cease to arouse wonder and reverence while she can inspire a poem or a picture, a Buddhist priest or a hospital nurse, a psychologist or a devotee.

The fundamental reality is a consciousness of GOD, whether as personal or impersonal. It provides a basic unity for existence, a power that is not nature alone, but permeates nature with life, and is itself evolving through the whole universe.

Every flower, wave, and star bears witness to the hidden divinity, the mysterious Presence which the orthodox WORDSWORTH and the heretical SHELLEY alike feel, and which is the inspiration of the finest passages in the Nature psalms. One need be no anthropomorphist to-day, but the worlds would be a meaningless jumble without some intimate assurance of divinity, under whatever symbol it be conceived, and probably no one, capable of the least power in thought and work, imagines the universe void of this primal and final life, this ethereal spirit we name GOD. This conception is the simplest and least defined reality of the soul, and NEWMAN has expressed exactly its intense individualism. "It is not something common to the soul and the whole world. God speaks to us one by one, manifests Himself to us one by one; He gives us something to rely upon which others do not experience, which we cannot convey to others, which we can but use for ourselves."

There are moments in every life when the material world melts into the supreme conviction that nothing exists save in the soul and God, all matter being but simulation, born of "the only two absolutely and luminously self-evident beings, myself and my Creator"; when, in ST. TERESA'S phrase, "in the whole world there is only God and our soul." Then the common ambitions fall noiselessly away from us, and every kind of value, in substance or

morals, disappears. It is something of what NEITZSCHE felt when he stumbled on his title *Beyond Good and Evil*. Dim desires arise of conditions no earth, as we know it, could satisfy; strange longings not to be imprisoned in words; visions of untrodden lands; and a feeling that the real self may pass unharmed and undestroyed through it all. In such an hour all things are divine; and the possessions or doings of the physical man are powerless to stain the unalterable purity of the soul in her ideals of faith, hope, love, truth, joy, peace. The sinner may, in the deeps of being, shine with more divine beauty than the saint, and MARY OF MAGDALA be rightly found at the foot of the cross. The soul's vitality is felt in illumined moments that outweigh a thousand years of time, and leave her white and radiant in the solitude of God, infinitely beyond the judgment of man.

Hence the stupendous change that takes place in the records of conversion. Here is an indubitable witness to spiritual reality. Something has happened which no logic can explain when men have not been intellectually persuaded, but when, as by some immediate revelation, the whole trend and medium of their life has been completely altered, and an inextinguishable flame of passionate devotion and energy kindled. When PAUL, AUGUSTINE, FRANCIS, or BUNYAN encounter this illumination, it is as though the dead had been called to life, and such a burden of compelling dreams laid upon them as the days prove all too short to realise.

No theory of mind can satisfactorily explain the swift change of attitude, accompanied as it is by so thorough a change of nature. The worldling becomes a mystic, the persecutor becomes a missionary—a strange passion for souls wells up in all the great converts, and only the act of the soul, its insight suddenly allied with its desires, can account for such things. They have even a general likeness of experience in other directions than illumination. Each of them passes through a time of darkness, of dry and dreary formalism, of graceless prayers, of inward questionings and wrestling with spirits of evil. Through the variety of their records runs a similarity of alternate ecstasy and gloom which answers to the changing lights and shadows of spiritual experience in everyone. The holy men of all religions are alike in this; Christianity is not unique in it; the soul has held times of mastery over Buddhist and Parsee, ancient Egyptian and modern Christian, and in each of them she has caused, by the brief dimming of the glorious visions, fearful clouds of despair. Mystical writers have borne the most deliberate witness to the reality of the soul's experiences. "Blessed am I above measure," writes WILHELM OF CLAIRVAUX, "when I experience within my soul that Thou art there." "How blessed," writes another "is the hour when the soul is thus overflowed and melted by the stream of liquid fire." Suso tells us that he saw, and received, eternal love in everything. Singing, music, gentle speech, swiftly bore his heart and soul to the deeper beauty, the more subtle music of that love whence all love flows, so that his surname came to be "AMANDUS." RUYSBROECK—"Doctor Ecstaticus"—

wrote to GERHARDT GROOT, the founder of the Brethren of the Common Life, that he had not written a single sentence that had not been inspired by the Holy Spirit. He would feel the inspiration filling his soul, and wander off into the woods, there to write. Weeks of dryness intervening, the inspiration would force him to continue without leaving a sign of any break in the thought. JESUS, son of SIRACH, who is hardly to be classed perhaps among the mystics, admitted the supremacy of the soul's insight when he wrote: "A man's soul is sometimes wont to bring him tidings, more than seven watchmen that sit on high on a watch-tower." This may be because the soul's intelligence has been quickened by accumulated ancestral experiences, that frequently open up unlooked-for avenues of vague memory and mysterious emotion, and "though you trod every pathway to the end," said HERACLITUS, "you could not find the limits of the soul." Every soul is the centre of the universe, a star with numberless rays that end in the heaven which envelops us; to know this is to gain that original vision which enriches the life and art of every generation, for down these lanes of light stream the Utopias of inventors, explorers, social reformers, artists, poets, and religionists. One primal energy permeates every type of existence, irradiating from GOD to the soul, or from the soul to GOD, and the true genius hardly knows which; "While GOD makes Himself man in us," said ECKHART, "he makes us divine in Him." In that moment if the soul speaks she uses a language common to humanity; all spiritual natures can understand, since, "all speak one language, because they come from the same country." The painter who has only technique, which is mastery of materials, appeals to technicians; but when the soul dreams colour and form upon canvas the soul in every man responds; he may not be able to analyse, but he comprehends. The soul of a composer breathing through his music weaves the same magic by which as many as listen gain as many impressions, yet all have the like rapture. Expressed in actual words the invisible thought and emotion of the soul is still fluid, reclothing itself in another tongue and never less powerful be it ever so old. A meditation in the Vedas, a legend incised on Assyrian clay, a Hebrew psalm, or a Greek New Testament rhapsody, the spiritual intensity of a Dutch monk, an English poet, an American moralist, or a Belgian dramatist, all these can pass from language to language, and sail down thousands of years, losing nothing on the way. The devotion of one race is intelligible and inspiring to another. This common spiritual language transmutes an experience of the soul from one medium to another. We see WALTER PATER carried into ecstasies before certain works of GIORGIONE, and giving us, as result, not so much a picture study as a pæan of the power of music which he yet entitled "The School of Giorgione." SHAKESPEARE has a vision of the spirit of Imperial Rome, and gives us a drama, so that in the dialogues and action of JULIUS CÆSAR or of ANTONY and CLEOPATRA we may behold the living soul of Rome. Greek youth, energy, beauty are transferred across the ages in the marbles

of PRAXITELES or his pupils. The Assyrian thought of the longing of man to attain to perfect physical strength while able to scale the heavens, and at once imagined the winged human bulls.

Yet quite as universal as her speech is the soul's fondness for silence. Here is the true home of her deepest wonder-sense. She feels and sees things too sublime, or too full of indescribable memories or dreams to do other than fold them in waves of silent joy. A scene (I have known it with a hillside dotted with holiday makers, in full sunshine, a blue sky atop, and a moment's fancy of the sea beyond, though in reality the sea was fifty miles away)—a scene will give imagination a swift flight into past realities, and stir a sweet tumult of "other days and ways." To talk of it, to try to write it down, would be futile. It is as evanescent as a bubble or a rainbow. Sometimes it is an awful moment. Heaven has been opened, or judgment comes, and we walk gravely in its remembrance, though we dare not speak of it lest our words should make it commonplace. That is the continual dread of the mystic in us all—that he should lose his heaven, which hovers so lightly above and may steal off on lightning speed at a word or a touch. The soul's realities are entirely personal, making men shy of mentioning them. We stand before a great master, a TURNER or a MICHELANGELO, and feel the rare delight in which eye, mind, and heart are one; we listen to the ordered confusions of a BACH fugue, or bend over a perfect July rose, and we could never tell our joy without seeming to mar it; silence is our sanctuary. Some have attempted to transfer these instants by way of parable, but even BUNYAN'S *Pilgrim's Progress*, as great a revelation as any, remains a secret solitary incommunicable experience, rather than a statement of intellectual fact. We descend from all Mounts of Transfiguration warned not to tell the soul's transcendent moments. Such a moment is the soul's awakening, felt, but inexpressible, when the borders of the world recede, strange fires glow beneath the common soil, and all is luminous with meaning never dreamed before. In that hour dawns a comprehension of the spiritual insight (beyond heredity, brain power, or stored knowledge) which gave supremacy to DANTE and MILTON. The soul's eyes open to the beauty of a universe of symbols charged through and through with thought and life. ROSSETTI sees the moon on her alp of white cloud, or the sun dying on his blazing pyre, as part of the "soul's sphere of infinite images," and TENNYSON, bending over the stream filled with its waving life, cries naturally, "What an imagination God has!" To JESUS the kingdom of joy lies folded in the pearl, the lily, or the grain of mustard seed. The soul, in ILLINGWORTH'S phrase, makes of "the world one sacrament, eternally suggestive of spiritual things."

It is the soul that really gives power to enjoy. A meadow is one thing to a labourer who treads wearily across it on his way from work, another to a builder who would measure it for houses and streets, and something again quite different to the child or the poet, fresh to catch the beauty of the long grasses and wild

flowers in the sunshine. It is the office of the revealers to teach us this deeper, simpler joy; the less we can see the more we need to see; it is the dweller in mean streets who is most in want of heaven, and who least knows where to look for it. At the heart of all modern effort in drama, literature, picture, song, or symphony is the impulse not merely to amuse and pass an idle hour, but to bear the listener across the boundary of sense, into the country of the soul, the realm of ideals where new forming stars glimmer in the night and intangible loveliness fills the day.

EDGAR DAPLYN.

LIFE, RELIGION & AFFAIRS.

THE MYSTICISM OF THE WILL.

I.

THE present age is witnessing a rebirth of mysticism. The closing years of the nineteenth century saw the beginning of a reaction from the naturalism and materialism which followed in the wake of the mid-Victorian period of scientific enlightenment. Life received a new tone and colouring from the rapid uprush of the social consciousness, with its new hopes and visions, and new humanitarian impulses and incentives; whilst, at the same time, the gradual deepening of the sense of individuality and personal value, that, paradoxically, perhaps, but still inevitably, accompanied the deepening of the social consciousness, brought about a recoil from externalism towards inwardness. This inwardness of life has been displayed in the pessimism, which, with its tinge of intimate sentimentality, has characterised the poetry of the last ten years; in the self-criticism which has marked the fiction of the same period; and it is displayed to a peculiar degree in the reflective pietism and spirituality of present-day hope and aspiration in religion. Men everywhere are seeking a philosophy of the spirit and a religion of the spirit, and, with inevitable loyalty to the tendency of the moment, everywhere endeavour to rest their search on the appeal to immediate, inner experience. The hope, once so fondly cherished, that science would solve the riddle of the universe, has failed, and instead we have a new and deeper recognition of the surrounding mystery, and a new reliance on the inward road as the only one by which release and solution can be found. Inwardness, thus inevitably begotten, is the most significant feature in the intellectual and spiritual life of the moment. No area of intellectual activity or of spiritual experience can be pointed out where inwardness, both of method and of result, is not present and characteristic. In the realm of science, for example, we may call to witness the renewed interest in theories of vitalism, and in hypotheses of the kind associated with the work of Samuel Butler. In philosophy we may instance the Jamesian doctrine of the "will to believe," the intensely subjectivistic tone of all prag-

matism, and, above all, the new intuitionism of Bergson and his followers. In religion, examples of the new spirit abound, witness, for example, the writings of the late Father Tyrrell, or the more recent developments of the "new theology," or, in general, the unrest evident in all the churches against creed, dogma, and doctrine, and the desire for a rich and full immediate individual experience of spiritual values.

Everywhere, then, there is this new inwardness. And where there is inwardness, there is also of necessity mysticism, for inwardness is the very root of mysticism. Modern mysticism may not anywhere, as yet, have found fit and adequate expression. The day is only at the dawn; but the colour of the dawn is the once familiar rose of mysticism. Just as in the past there have been periods of mysticism, so to-day we are entering on, if not actually living in, an age of mysticism. Nor need this fact in any way cause us alarm. Mysticism has never been the dire and dreadful thing some people have imagined it, whilst the new mysticism of to-day has features of its own which should make evident its necessary character to any thoughtful and unprejudiced mind.

A digression must be here allowed, for the sake mainly of those, if there be any, who turn away even at the mention of the word. Scarcely any phenomenon of the human spirit has suffered such injustice as has fallen to the lot of mysticism. Observers and critics have concentrated on its faults and ignored its virtues; they have exaggerated its falsity and neglected its truth. Partly, no doubt, the cause of this has been the fact that the common mind seems very shy of anything even suggesting mysticism; but that is only because the common mind is generally very much afraid of itself, avoiding all depths lest it be lost. The soul of man is curiously afraid of revelation, nervous to advance, or rather to retreat upon itself, lest it discover too much. Thus has mysticism been looked at askance, because it seemed to enter a domain which the common mind would prefer to keep closed. Yet, after all, mysticism is a singularly simple matter. It begins with the assertion of a mystery. Like the common man, the mystic finds himself faced with the problem of life and destiny, with the unceasing question of the why and the how of things, and of himself. To him, as to every other, the universe sets a riddle. All the activities of human nature are, in the end, directed towards solving that riddle. Even the common man, who seems content to leave the mystery where he finds it, yet in practice *lives out* some sort of a solution. Science and philosophy become more articulate, and would formulate their answers to the eternal question. Science, on the whole, prefers to regard the ultimate solution of the mystery as unknowable, and to content herself with laborious toil amongst the things comparatively known. Philosophy expounds her systems in a continual succession. Religion professes to offer a full solution. In the confession of the mystery, all are united; they differ as to methods of release. When all have tried and given their judgment, mysticism comes with a new suggestion. If the

right road be taken, she says, the solution of the mystery is not far to seek. That road is the way of inwardness, to be found in the recesses of the individual soul, when that soul, as it were, turns back upon itself. To its votaries mysticism has in the past offered, on the one hand, complete knowledge of the ultimate fact, even though such knowledge might be inexpressible and incommunicable, and, on the other hand, complete emotional absorption in the life, the power, the love, the spirit, revealed as absolutely real. Mysticism in the past has shown itself allied with extreme gnosticism and extreme conditions of emotional ecstasy; it has offered to the soul not only knowledge of absolute reality, but also actual enjoyment of life in and with the absolute. Probably it is this element of ecstasy and absorption in earlier mysticism that has induced so much misunderstanding and adverse criticism, especially as very frequently the condition of ecstasy has been associated with peculiar, and possibly, wholly abnormal nervous states. There are few things so intolerable to the common mind as divergencies from strict normality, that is, from the rules which the common mind itself lays down. That is why it rejects the sanity of fools and crucifies the dreamers of dreams. However, mysticism is not bound either to extreme gnosticism or to extreme emotionalism, and the mystic may well be a pre-eminently practical person. The real secret and power, and the characteristic feature, of mysticism consists in the dependence on immediacy, on inward experience. The essential thing in mysticism is neither a systematised metaphysic nor a condition of ecstatic contemplation, but an immediate certainty of a solution of life's mystery reached by reliance simply and solely on inward experience, apprehended "by an act of inward surrender to the divine presence and absoluteness. Other men hear of God, read about God, believe in God, serve God. The mystic, in so far as he speaks with authority, declares that he has in some measure attained God."*

We need not here consider whether or not mysticism can make good her claims. All that we desire to insist upon at the moment is this, that the essential feature of mysticism, immediacy and reliance on the way of inwardness, is permanently characteristic of the whole of our life to-day. Gnosticism and emotionalism may not be so strongly noticeable, though there is plenty of both; but immediacy and inwardness, of method and result, are found everywhere. Even at moments when absorption in external interest seems greatest, the soul of the modern world is actually turned back upon itself. Outwardly directed methods, observation and experiment, the collating of facts and the process of induction, do their work as before and must continue to do it; but more and more is the tendency apparent, in regard to the last and final issues, to pursue the inward road, to rely upon immediate experience, even when it is felt that such experience cannot be formulated adequately in words. In the end, to an ever-increasing degree, it is the heart that stands up and answers, "I have felt."

*J. Royce. "Studies of Good and Evil," p. 286.

And the remarkable thing is that this inward witness is everywhere accepted. Men no longer, as a few years ago, scornfully repudiate it; on the contrary, they are moved, upon its appearance, to search for a similar witness in themselves, and to recognise at least the possibility of a deeper life which may communicate itself only by and through the most inward channels of experience. Men feel more than ever the truth of the saying that all, shall know God, from the least to the greatest; but they feel also that the way of that knowledge must be discovered by each individual soul in and for itself. No man can teach another. He can only help him a little on the road. External methods, methods of the understanding and intellect, methods which can, as it were, be handed from one to another in completeness, no longer avail. They are seen not to be adequate to the mystery of life, and a new way is sought. There is a disinclination any longer to make out "of this lantern glimmering in a tunnel a sun which can illuminate the world." Instead of the outward, men take the inward course; they go home rather than into the world, and, even when they do put out upon spiritual and practical quests and adventures of all kinds they keep a strong memory of the way of their return. Thus, we are compelled, it would seem, to admit that mysticism is with us once again, not as an isolated phenomenon, but as a definitely characteristic element, in fact, the most characteristic element in the life of the moment. But the mysticism of to-day has decidedly its own special character. It is possessed of a feature so distinctive and so abundantly significant as to demand the most careful attention of every thoughtful mind. This peculiar feature of present-day mysticism we shall leave for another article.

STANLEY A. MELLOR.

THE CHRISTIANITY OF STOICISM.

THE Right Reverend Thomas Burgess, D.D., successively Lord Bishop of St. David's and of Salisbury, was, according to the standard of his day, an excellent prelate and was particularly distinguished by the activity of his prejudices against the Unitarians and their doctrines. He made out of his separate fulminations a volume which remains a sort of landmark of controversy, for the good Bishop was one of the last men with any serious claim to scholarship who believed in the genuineness of the verse relating to the "three heavenly witnesses."

There was another special subject on which the good Bishop laid stress. Whilst denying that Unitarianism was Christianity, he wrote—or rather compiled—a volume affirming the identity more or less of the doctrines of Stoicism and of Christianity. In a contention of this sort a buried Stoic is much more easily managed than a living Unitarian. The dead are not controversial, and have no hankering for the last word.

Bishop Burgess's volume on "The Christianity of Stoicism" is now rare. There is no copy in the British Museum,

and it is such a curious farrago that it may not be without interest to describe its contents. The book was printed at Carmarthen in 1822, and underneath the imprint is pasted a printed slip to intimate that it was "not published." Burgess was then Bishop of St. David's, but my copy of the book was presented by him, after his translation to Salisbury, to the Rev. C. Mount. The bulk of the work, as stated on the title page, consists of selections from Mrs. Elizabeth Carter's translation of "Arrian's Discourses of Epictetus." It is dedicated to Mrs. Kennicott, Mrs. H. More, and Mrs. H. Bowdler, three friends of Mrs. Carter and of the Bishop.

Montesquieu's account of the Stoics is quoted from his "Spirit of Laws," and the contents of the "Enchiridion" are next set forth. Then come tables of the schools of philosophy and lists of the philosophers, from Thales to Simplicius. The Bishop having printed his book so far met with a disparaging reference to his clients in Sir Thomas Bernard's "Comforts of Old Age," and proceeds to thwack that worthy baronet for his uncomplimentary words about Stoicism. He then cites testimonies in defence from Origen, Justus Lipsius, Thomas Gataker, and others. Next comes Brucker's account of the sect, and an extract from Cudworth. A "Life of Epictetus" is taken from Chalmers, and then follow the "Selections." At the bottom of p. 113 we come to the words "The End." This is only the Bishop's playfulness, for there are ninety and nine pages more! These contain citations from Lipsius and Gataker. At the bottom of page 126 is the word "Finis," and on the next page begins a "Supplement" of selections specially for young men intended for Holy Orders. Then comes the Greek text of the "Golden Verses of the Pythagoreans," followed by an English paraphrase, by Nicholas Rowe's poetical rendering and by a version in Latin verse. Of the "Hymn of Cleanthes"—certainly one of the finest monuments of ancient theism—we have the Greek text, Dupont's Latin translation, the Bishop's own rendering into English prose, West's versification, and Girolamo Pompei's Italian version. We now approach the end of the volume, and find in Greek and Latin the section of Arrian on those who rashly set up for teachers of philosophy. Finally, there are the Triads of St. Paul in Welsh and English. By this enumeration the reader will understand what miscellaneous fare the Bishop set before his intending students. There are certain typographical indications that may lead us to suspect the book was either not all printed at the same time or was modified at the press. The first series of signatures end at H and omit C and D. The second series run from A to T, but there is no M, and part of Q is omitted.

That there are remarkable parallels to be found in Christian and in Stoic teaching is undeniable, and that it was early noticed may be judged not only from the testimony of Jerome but from the tradition embodied in the apocryphal letters of Paul and Seneca. Bishop Burgess was right in his enthusiasm for their teachings. One quotation may suffice:—

"If Hercules had sat loitering at home, what would he have been? Eurystheus, and not Hercules. Beside, by travelling through the world how many acquaintance, and how many friends had he? But none more his friends than God: for which reason he was believed to be the Son of God: and was so. In obedience to him he went about extirpating injustice and lawless force. But you are not Hercules, able to extirpate the evils of others: nor even Theseus, to extirpate the evils of Attica. Extirpate your own then. Expel, instead of Procrustes and Sciron, grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance from your mind. But these can be no otherwise expelled, than by looking up to God alone as your pattern; by attaching yourself to Him alone, and being consecrated to His commands."

Bishop Burgess was ready with a welcome to noble ethics as long as they did not bear a Unitarian stamp. Thus he quotes, with approval, the "Trioedd Pawl," from a Glamorganshire MS. In the "Barddas" of Williams ab Ithel there are two other recensions, one extending to 58 and the other to 170 numbers. Some of the passages are common to the three versions. The Bishop's has the great advantage of brevity.

(1) There are three sorts of men: the man of God, who renders good for evil; the man of man, who renders good for good, and evil for evil; and the man of the devil, who renders evil for good.

(2) Three sorts of people are the delight of God: the meek, the lovers of peace, and the lovers of mercy.

(3) There are three marks of the children of God: humble demeanour, a pure conscience, and the suffering of injuries patiently.

(4) The three principal things required by God: love, justice, and humility.

(5) In three places will be found the most of God: where He is mostly sought, where mostly loved, and where there is the least of self.

(6) There are three sorts of lies: verbal lies, the lies of silence, and the lies of false appearances; each inducing us to believe what we should not.

(7) Three things shall a man obtain by a belief in God: what is necessary in this life, a peaceable conscience, and a communion with heaven.

(8) The three advices given by Lazarus are: "Believe in God, who made thee; love God, who redeemed thee; and fear God, who will judge thee."

(9) Three ways a Christian punishes an enemy: by forgiving him; by not divulging his wickedness; and by doing him all the good that is possible.

(10) The three great concerns of a Christian: lest he should offend God; lest he should be a stumbling block to man; and lest his love towards all that is good, should fail.

(11) The three evidences of holiness: self-denial, a liberal disposition, and the encouragement of all that is good.

(12) The three dainties of Christian festivity: what God has prepared; what can be obtained consistent with justice to all; and what love to all can venture to use.

(13) Three persons have the claims and privileges of brothers and sisters: the orphan, the widow, and the alien.

With respect to the counsels of Lazarus it should be said that a legend asserts he came with Joseph of Aramathea to Britain. That St. Paul visited this country was also a mediæval belief. It is a little difficult to think of the Apostle of the Gentiles as a Welsh bard, but without adopting any theory as to the authorship of the triads quoted their ethics may be commended alike to Christians and to Stoics—if in this self-indulgent age any Stoics survive.

WILLIAM E. A. AXON.

NOTES FROM BERLIN.

The Twenty-Fifth Protestantentag.

It was for no academic discussion that the members and friends of the German Protestantentag gathered last week in Berlin in their general assembly. The deprivation of Pfarrer Jatho of Cologne by the first decision of the new Spruchkollegium has aroused indignant protest in liberal circles throughout Germany, and the notes of the conflict, and the passionate determination to hold fast to the Protestant principle of spiritual freedom in the Church, were heard from the first, in the opening sermon of Pfarrer Reichard of Saarbrücken, in the Lutherkirche on Wednesday evening and through all the discussions of the two following days.

Jatho himself was not there. He was expected and had hoped to be present, but on the very day of the assembly he was moving out of the parsonage, from which he had been ejected, and on Sunday was to preach in Cologne for the first time under the new conditions, as a lay member of the Church, in a hired hall. We have since had reports of that first sermon. The Victoria-Saal, in which the Sunday morning service was held, holds 2,500 people, and it was crowded to the doors (6,000 applications had been received for tickets of admission). On the platform was a table covered with a white cloth, with roses on it and a Bible, and behind this a desk from which Jatho spoke, surrounded by a choir of a hundred voices. Hymns were sung, and in the course of the devotional service the heretic minister prayed that the blessing of God might rest on that service, "new in form, but in the old truth and love." In the sermon, based on the parable of the Good Samaritan, the preacher declared that they were now in a higher service than that of the Church, in the service of God, and made a fervent confession of his faith in the vitality of religion, freed from dogmatic compulsion, in world-wide human fellowship, in truth and love, in God who is our life, with Christ as the ideal of humanity, and the holy Spirit, the spirit of human endeavour reaching ever upward to greater heights. The service, which made a profound religious impression, concluded with the Hallelujah Chorus. Half of the collection was given to the Rhenish Deaconesses' Union.

The knowledge of the vitality of this movement in Cologne, of its determined and earnest religious spirit, made itself felt throughout the Berlin meetings, and the Cologne congregation itself was well represented in the person of Dr. Geffcken, the lay president of the Union of the Friends of Evangelical Freedom in the Rhineland and Westphalia. Jatho's two defenders in his trial before the Spruchkollegium, Professor Baumgarten and Pfarrer Traub, were also there.

* * *

One clear impression is left by all the discussions of the two days' meetings, that the great body of adherents to the Protestantentag and kindred unions, said to represent a constituency of at least 50,000 people in all parts of Germany, have no intention or desire to abandon the Church of their land, in the inheritance of which they claim an equal share with all other parties. The very principle of Protestantism involves diversity of judgment in matters of religious belief and an open field for all earnest conviction; and their plea is for an inclusive fellowship with equal rights for all, in which every congregation shall be free to choose its own minister, and there shall be not merely tolerance but mutual respect and union in common works of beneficence.

The orthodox position seems simpler, the assertion of a fixed standard of doctrine and the insistence on uniformity of belief. Yet the very wording of the new law for dealing with heresy, and the procedure of the Spruchkollegium in the first exercise of its powers, show how impossible, in face of the realities of human thought and religious experience, such a position is. Jatho pleads for truth and love. Again and again, out of the heart of modern progressive religious life comes the cry for veracity. Even the most orthodox member of the Spruchkollegium could not be held to single-hearted belief in every clause of the Apostles' Creed in its actual meaning; and yet, in Prussia, the Creed has still to be accepted by every minister at ordination and repeated every Sunday in public worship; it must be made the basis of religious instruction, and is the standard of professed belief by the children at confirmation.

* * *

From this intolerable position the liberals appeal to the fundamental principle of spiritual freedom in a Protestant Church. The Church in its present administration, they say, must be liberated from that compulsion, for the sake of truth and sincerity of religious life. Professor Krüger, in his paper on "Christian Freedom in Belief and Teaching, on the basis of the Gospel," showed from history how even the so-called "Apostles' Creed could not be rightly claimed as an integral part of the Protestant Church, and that there was no legal obligation for its profession. It is a question of administration, and if the General Synod and the Oberkirchenrath agree, the compulsion might be at once abolished. Professor Krüger himself declared that "Abba, Father" should be the one only Christian confession in the Church, and so others, in different phrasing, Baumgarten, Weinell, Hollmann, made the same plea, that for all who desired

fellowship in the life with God, in the spirit of Christian brotherhood, there ought to be a place in the Church. Pfarrer Frederking, who followed Krüger with a second paper on the same subject, replied to the taunt that liberals are people who believe anything they please. No, he said, we cannot believe what we will. We are obliged to believe what is true. Therefore there must be freedom in the Church, that we may be obedient there to the divine Spirit of truth.

* * *

Every State in the union of the German Empire has its own Protestant Church. There are at least 27 such Landeskirchen, which are administered by the States with various degrees of stringency. In Alsace, for instance, one speaker declared that they had no trouble with the Creed, and in some of the southern kingdoms the Church authorities have been more enlightened than in Prussia, where the lines are most strictly drawn. What those who believe in the power of truth and progressive religious life have to work for, is greater autonomy of congregational life within the Church, and a consistent recognition by the Church authorities and the State of the Protestant principle of spiritual freedom.

There may, very likely, be more heresy trials and deprivations before that liberation comes, and an enlightened public opinion compels a wiser and more truly Christian administration of the Church. Ample material for such a trial was seen in many hands at Berlin, a new book by Pfarrer Traub of Dortmund, one of Jatho's defenders and his intimate friend: "Staatschristentum oder Volkskirche. Ein Protestantisches Bekenntnis." (Eugen Diederichs, Jena.)

Its confession of vital religious faith is utterly fearless and deeply moving in its sincerity, and there follows an unsparing criticism of the procedure of the Spruchkollegium. It is a passionate plea for the right of the people to a genuine religious life, to be gained through absolute freedom alone. "The Church to-day," Traub declares, "trusts in itself, that is in its orthodoxy. The Church of the future attends only to God's ways."

V. D. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

WHIST-DRIVES: A WARNING.

SIR,—Permit me to draw the attention of your readers to a decision that whist-drives are illegal. The decision was given on Saturday last by Mr. A. Spencer-Hogg, the Stipendiary Magistrate for Salford. The facts of the case were as follows:—A whist-drive was advertised, the public were invited to be present on payment of sixpence for admission, and prizes

were offered, the cost of which was to be paid out of the entrance-money.

The magistrate held that progressive-whist was a game of both chance and skill, and that there was in the proceedings at this particular whist-party the element of wagering, say, the chance of losing as well as winning, and he had, therefore, no option but to find that under Section 4 of the Suppression of Gaming Act of 1854 this was unlawful gaming. A fine of 10s. and costs were imposed.

I refer to this legal decision as a warning to people in our churches who regard whist-drives as a harmless and fascinating form of "religious activity," and as a legitimate means of raising funds. One can, of course, keep within the letter of the law by providing the prizes from a private purse; and this is what is usually done. But can such an evasion of the law of the land be called good citizenship, or is it for the good of the churches?—Yours, &c.,

HENRY DAWTREY.

31, East-road, Bootle, October 11, 1911.

AN APPEAL.

DEAR SIR,—The ladies who are in charge of the Children's Happy Evenings at Bell-street are now starting their winter's work, and find themselves without a sufficient amount of toys. Might I, through your columns, appeal for gifts of toys suitable for boys and girls under ten years of age? Gifts of dolls would be particularly welcome.

Parcels may be sent to me at London Domestic Mission, 46, Bell-street, Edgware-road, N.W.—Faithfully yours,

R. P. FARLEY.

October 19, 1911.

BOOKS AND REVIEWS.

A NEW BOOK ON EDUCATION.*

AN American writer, Dr. Chapin, of the Columbia University, New York, in a sociological essay, recently published, on "Education and the Mores," writes as follows:—

"In education, practical ideas combined with folk beliefs and folkways selected and condensed in Mores (*i.e.*, the 'mass of customs, habits, ways of thinking and acting, which ordinarily we accept and follow without attention') are bottom layers of a pyramid. At the top of the pyramid are scientific ideas. But the elimination of pupils from school occurs before the top layers are reached. So the majority of those who are supposed to enjoy the 'advantages' of our educational system never get to that point in the system where notions and facts of genuine scientific value and real human interest come in. Education remains, as formerly,

the conservator of tradition." So much for the United States.

Mr. Edmond Holmes, in his stirring book "What Is and What Might Be" in general, and elementary education in particular, realises the shortcomings of many of our English schools, and maintains that the failures are due to the hostile forces which have been too strong for many of the teachers, or "the false assumptions of Western Philosophy and on the false standards and false ideals of Western civilisation." In addition, he recognises that the English system of elementary education has not recovered from "the deadly system of 'payment by results,'" which seems to have been devised for "the express purpose of arresting growth and strangling life, which bound us all, myself included (Mr. Holmes speaks as Ex-Chief Inspector of Schools), with links of iron, and which had many zealous agents, of whom I, alas! was one."

So here in England is the confession, in the quarter from which we could least expect it, of the failure, in too many cases, of the schools to achieve their real educational purpose. Thus both in the United States and in England, writers are concerned as to the relations between the schools and education. Before proceeding, let me say that most grateful recognition is due to the high courage of Mr. Holmes in facing this difficult problem, with such absolutely spontaneous desire to suffer no self-delusion himself, and to attempt to offer the public none of the usual sedatives of pseudo-progress, measured in statistics, which require to be read in the light of what is left out as well as what is included, and for complete checking may demand at least as much labour in inserting and accounting for omissions as in the compilation of the criticised report. Mr. Holmes, who until this year was the Chief Officer in England, in carrying out the instructions for the inspection of the Educational work of the English elementary schools, now released from the etiquette, reserves, and understandings of office-bearing, speaks as man to man to his fellow citizens. How splendidly he claims freedom of thought and criticism is seen by such a sentence as the following:—"No one knows better than I do that the elementary teachers of this country are the victims of a vicious conception of education, which has behind it twenty centuries of tradition and prescription, and the malign influence of which was intensified in their case by thirty years or more (1862 to 1895) of Code despotism, and 'payment by results.'"

After all, though Mr. Holmes rightly enough proclaims this indictment against the Board of Education, it must be remembered that implicitly the whole nation endorsed for that period the policy of the Board, for even the Board of Education, in the final issue, is responsible to the nation, and the bondage thus laid by the whole nation on their humble servants, the teachers, was rather that of servile obedience to instructions (now seen by the chief administrator to have been *wrong, terribly wrong*) than of dealing with an honourable profession, who are of high value to the nation, chiefly on account of their free, active, intelligent personality. Whilst, therefore, our warmest gratitude is due to the noble and courageous *amende*

of the late Chief Inspector, does not the whole position call for serious reflection by individual citizens of the nation at large, to recognise that the rights and privileges of citizenship are necessarily correlated with duties? In other words, if the Board of Education, which controls the conditions of and issues instructions to the vast body of elementary teachers of this country, is itself in the hands of and under the control of Parliament, Parliament is then itself the expression of the will of the community, and the happiness and the well-being, and the satisfactory conditions of their effective work are, in the final resort, dependent upon the intelligent interest taken by the nation itself in the work of their servant-teachers. That this interest should be real, keen and responsible is not a question of general benevolence; it is a matter of absolute duty on the part of the citizen, since the teacher is, to so large an extent, simply the employee of the public. It is not necessary for me to emphasise the importance of the conditions for the effective performance of his work by the teacher from the point of view of parents who have children in the national schools. This relation only emphasises the more general demand from the nation as a whole to have schools and teachers of whom they may be proud. Nor do I wish to rely upon the common and impressive argument, that our international position will, in the long run, depend upon the soundness of our educational equipment; and that, again, will depend upon the *status* and conditions of work of our teachers. I ground a call to a closer and more intimate acquaintance with the improvement of educational work chiefly, first and last, upon the *human ground*—that teachers and scholars must be treated as having relation to life; and in the case of *both*, to the realisation of the highest possible life, physical, mental, spiritual.

For this reason I call special attention to Mr. Holmes' book, and venture to suggest that it should be read by those even who have no connection with school-teaching, *i.e.*, who are neither teachers nor scholars, school managers, or members of Education Authorities, or School Inspectors. All who belong to these specialised classes will realise that *à fortiori* they should be in close touch with Mr. Holmes' contentions, whether they agree or disagree. Mr. Holmes tells the intelligent general reader, the ordinary citizen, who has undertaken the responsibility of counting as one amongst his fellow citizens in acting as joint employer of the teachers in the nation's schools, "what is" taking place in the schools, and gives a sketch of what a man with the very highest facilities for observation and experience thinks "might be." Mr. Holmes describes the present path as that of mechanical obedience on the part of teachers and pupils; whilst the path he proposes is that of self-realisation. He describes a "school in Utopia," which, indeed, is none other than a school which he has visited whilst Chief Inspector. It is not difficult to identify it in the light thrown by a book published entitled "The Dramatic Method of Teaching." It is sufficient to indicate the contrast suggested by Mr. Holmes—the old idea of collective mechanism, and the suggestion of life and self-realisation as its substitute.

* What Is and What Might Be. A Study of Education in General and Elementary Education in Particular. By Edmond G. A. Holmes, late Chief Inspector of Elementary Schools. London: Constable. 4s. 6d. net.

I therefore offer no summary of the book. I wish this notice to afford no one the excuse for being "acquainted roughly with its views." I think it should be a real service to have drawn the attention of anyone interested in educational tendencies, who has not read the book, to its subject, and particularly to suggest that anyone recognising his share of responsibility for "what is" in elementary education, and desirous of considering a specialist's view of "what might be" will find this a valuable and stimulating work, both when readers agree and when they disagree. I strongly recommend the book as a suggestive educational treatise, though in doing so I in no way wish to be held as bound by all Mr. Holmes' particular views, solutions, or speculations.

FOSTER WATSON.

LIFE WORTH LIVING. By Frederick A. Atkins. London: Hodder & Stoughton. 1s. net.

MR. ATKINS has presented teachers and others with eight talks with young men that are admirable in every way. They are straightforward and simple, full of anecdote and illustration, and characterised by the Christian spirit. The one on "The Gentleness of Jesus," is an interesting and suggestive treatment of a topic too seldom handled. The absence of anything like dogma from this little book may be taken as a significant sign of the new temper in religious teaching.

PUBLICATIONS RECEIVED.

MESSRS. G. ALLEN & Co., LTD.:—Dido: Shaw MacLaren. 5s. net.

MESSRS. CASSELL & Co.:—The Declining Birth Rate: A. Newsholme, M.D., M.R.C.S. 6d. net.

MESSRS. CHATTO & WINDUS:—Petrarch's Secret: W. H. Draper. 6s. net.

MESSRS. JAMES CLARKE & Co.:—The Se. Baptist and the Pilgrim Fathers, Helwys and Baptist Origins: Burgess. 5s. net.

MESSRS. CONSTABLE & Co., LTD.:—A Circuit Rider's Wife: Corra Harris. 6s.

MR. FRANCIS GRIFFITHS:—The Nation in Judgment: A. L. Lilley. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Pulpit Prayers (Vol. II.): Alex. McLaren, D.D. 7s. 6d. The Hope of the Gospel: J. D. Jones, B.D. 6s.

MESSRS. LONGMAN & Co.:—Memories and Studies: William James. 6s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Spiritual Sequence of the Bible: John Gamble, B.D. 3s. 6d. net. Autobiographical Memoirs: Frederic Harrison, D.C.L., Litt.D. Two vols. 30s. net.

MR. JOHN MURRAY:—The Life and Letters of Martin Luther: Dr. Preserved Smith, Ph.D. 12s. net. The Life of Paracelsus: Miss A. M. Stoddart. 10s. 6d. net.

SUNDAY SCHOOL ASSOCIATION:—The Practical Teaching of Jesus of Nazareth: Arthur W. Fox, M.A. 1s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library. 1s. net. The Papacy and Modern Times: William Barry, D.D. History of our Time, 1885 to 1911: G. P. Gooch, M.A. The Evolution of Industry: Professor D. H. Macgregor, M.A. The Civilisation of China: Professor H. A. Giles, LL.D. Psychical Research: W. F. Barrett, F.R.S.

MISCELLANEOUS.

The International Journal of Ethics, July and October; The Utopian, No. 1, 2nd series.

LITERARY NOTES.

PROFESSOR RUDOLF EUCKEN of the University of Jena has written "Life's Basis and Life's Ideal—the fundamentals of a new philosophy of Life," which has been translated into English by Mr. Alban G. Widgery and is to be published this Autumn by Messrs. Black. By a careful analysis of extant conceptions of life, such as those of traditional religion, absolute idealism, naturalism, socialism, and aesthetic individualism, and by a sympathetic "inner" criticism of these by a consideration of their own implications, the author shows their inadequacy, the necessity for a new conception, and the direction in which this must be sought.

MESSRS. GREENING & Co. will shortly issue a long book by Mr. Guy Thorne, to be called "The Drunkard." The author has been at work upon the story for nearly two years, and exceptional facilities have been afforded him for the study of the Alcohol Problem, by the most prominent social and scientific leaders in the cause of Temperance Reform. The plot shows an extraordinary development of the Inebriate temperament, and one chapter at least has great psychological value, inasmuch as it is understood to be founded upon the actual notes and experiences of a brilliant man of letters, now deceased. The latest and most scientific attempts at a solution of the Drink Problem will be met with in this tale, though these will not be set out as dissertations, but become evident through the action of the story.

MESSRS. LONGMANS, GREEN have just issued a book by H.H. The Maharani of Baroda and Mr. S. M. Mitra, entitled "The Position of Women in Indian Life." The titles of the chapters will best show the varied scope of the work: The Woman Movement, Professions for Women, Agriculture, Home Professions, Arts and Crafts, Intellectual Callings, Philanthropic Work, Organisations of Hotels, Domestic Science, Women Inspectors, Co-operation, Thrift, Anti-Sweating, Rescue work. The work is not so much a description of women's life in India as it is at present, but it offers suggestions for the extension and expansion of women's work and opportunities, taking hints from western efforts and yet counselling adaptation to Indian conditions.

THE Cambridge University Press announce the first volume of the Cambridge Medieval History, planned by Professor J. B. Bury and edited by Professors Gwatkin and Whitney. It is hoped that two volumes will be issued each year until the work is complete. The two supplementary volumes of the Cambridge Modern History, comprising Genealogical Tables, the General Index, and an Atlas, are also nearly ready.

THE forthcoming publications to be issued by the Sunday School Association, Essex Hall, Essex-street, Strand, London, include: "Paul: His Life and Teaching," by James Drummond, M.A., LL.D., D.D. "The Practical Teaching of Jesus

of Nazareth as found in the Gospel of Luke," 35 Lessons compiled by Arthur W. Fox, M.A. "The Bible Literature in the Light of Modern Knowledge," by E. Savell Hicks, M.A. "The Sunday School Quarterly," edited by J. Arthur Pearson. Volume for 1911. "Young Days," edited by J. J. Wright, F.R.S.L. Volume for 1911.

WE are informed that the third set of ten volumes of Messrs. Williams & Norgate's series of new shilling books, the Home University Library of Modern Knowledge, will be issued on October 24. They will include three important works in the history section of the Library:—"The Dawn of History" by Professor J. L. Myres, a book written in the light of recent revolutionary discoveries, such as that of the great Minoan civilisation of Crete; "The Papacy and Modern Times," an account of the rise and fall of the Temporal Power, by the brilliant Catholic writer, Dr. Wm. Barry; and "A History of Our Time (1885-1911)" by Mr. G. P. Gooch.

THE Science Editor of the series, Professor J. Arthur Thomson, contributes an "Introduction to Science," which includes a significant discussion of the relations of science to religion, art, and practical life; while Mr. A. R. Hinks, chief assistant at the Cambridge Observatory, writes on "Astronomy," and Mr. W. F. Barrett, F.R.S., for many years Professor of Physics in Dublin, examines the evidence with regard to "thought-reading," ghosts, visions, and, generally, the mysterious and much-debated phenomena of "Psychical Research." The recent agitation in the labour world will give added interest to Professor D. H. Macgregor's account of "The Evolution of Industry." Professor W. M. Geldart has undertaken to explain to the layman the "Elements of English Law"; and Professor H. A. Giles, another first-class authority, waxes enthusiastic over "The Civilisation of China." Finally, Mr. G. H. Mair has written a review of "Modern English Literature," which is distinguished by its free treatment of living figures, and of present prospects of literature and the drama. It will be seen that the first promise of the Home University Library is fully maintained.

ON the 26th inst. Messrs. Methuen will issue a study of "Historical Sociology," by Professor Frank Granger, author of "The Worship of the Romans." The same publishers early next month will have ready an illustrated study of "Italian Sculptors," by W. G. Waters, who covers the whole period ranging from the Pisani and their forerunners to the successors of Bernini, 1650 to 1690.

NEXT month Messrs. Smith, Elder will issue "The Creed of Half Japan: Historical Sketches of Japanese Buddhism," by Mr. Arthur Lloyd, Lecturer in the Imperial University, Naval Academy, and other colleges in Tokyo, formerly Fellow of Peterhouse. This is the first volume of a history—to be completed in three or possibly in four volumes—of that branch of Buddhism in Japan which comes closest to Christianity.

FOR THE CHILDREN.

A BOY SCOUT.

I HAVE three dear little friends here in Scotland whom I often see. They are the children of a wood-cutter: Allistair is four years old, a sturdy little man with very white hair and cheeks like two rosy apples. His sister Betty is three years old, and baby Robert is one and a half. Once when I went to see their mother, Allistair was standing on the hearth before the fireplace and his mother said to him, "What is it that you are going to be when you get big, Allistair." The little fellow shouldered a big stick, and made himself very upright, and with his little bare legs and feet he marched up and down before the fire, and said "A Boy Scout." That was last year, and now he is a year older.

Near their little cottage, and down in the valley below it, there is a little stream from which they get their water, and a little place has been hollowed out to collect the water into which they can dip their pails and jugs, and they call it their well. It is only about two feet deep; but one day when Allistair and Betty were playing there alone, and out of sight from the cottage, Betty fell into the well. The bottom was very soft, and Betty was very little, and she was very much frightened, but without any hesitation little Allistair got in and pulled her out and led her all wet and dripping up the hill to the cottage. That was the sort of thing for a Boy Scout to do—to be ready in a moment to be helpful and to know what to do. Many little boys of four would only have cried and at best left Betty in the "well" and run to call mother; but it was a good way up to the cottage, and no one knows what might have happened to Betty if Allistair had run for help.

One day when I was on my way to sketch amongst some great tall trees, I passed a little way from the cottage, the children saw me, and soon I heard a rattling of wheels and the sound of their voices chattering and laughing, and I saw Allistair like a little pony pulling a little cart made of an old wooden box put on wheels, and in the box sat baby Robert, and Betty ran behind. They were running fast to meet me. The little path was very rough and full of great stones, and clumps of heather grew on it and beside it, so the baby's ride was a very rough and juggy one, but the little fellow held on manfully with his hands to both sides of the box, and did not mind being knocked about. They joined me and came on with me. Allistair said "The cartie is mine: Father made it." But after a while I said, "I think you'd better not come any further, the path is so rough, and Robert gets so knocked about." But Allistair said "We'll be going with you, to see ye pent the threes." His Mother had told him of a picture I had made of some of the great fir trees in the wood near there. But it was really impossible to take the "cartie" and baby over the heather all the way, so I persuaded them to go back, and told Allistair that

he and Betty could come with me some day without the cart, but that I had not yet begun my picture, so there was nothing yet to see.

There was an account once lately in the newspaper of a fire that was burning on a common near London. The gorse had been somehow set on fire, most likely by some one who was smoking throwing down a match; the fire was spreading fast and far, and some men came to try and beat it out; and there were some Boy Scouts near who came to help, and they beat the burning bushes with their sticks, and were a great help in putting out the fire.

That was another helpful thing that Boy Scouts were able to do; and they learn to be ready and prompt to be useful and helpful, and to think what is the right thing to do *at once*.

MEMORIAL NOTICE.

LEONARD NEW.

THE tragically sudden death of Leonard New cannot be allowed to pass with the bare announcement which was all that was possible in last week's issue of THE INQUIRER. He was a member of an old Unitarian family, and settled in Stockport, where he was quite unknown. But his character and ability soon made their mark. For many years he has acted as Deputy Magistrate's Clerk. At the time of his death he was president of the Stockport Law Society, a warden of the St. Petersgate church, and secretary of the East Cheshire Christian Union, of which he was also a past-president.

The funeral took place on Friday, October 13, and was attended by large numbers of townspeople, many of the ministers and laymen in the East Cheshire district, and deputations from societies with which the deceased had been connected. The service at the chapel in St. Petersgate was conducted by the minister, the Rev. H. E. Perry, and the address was given by the Rev. B. C. Constable (the late minister) who, in closing, said: "Public expression has already been given by those who knew him well of the high esteem in which he was held by the members of his own profession, and by those with whom his duties brought him into contact—of his patience and courtesy, of his kindly and sympathetic manner. That, however, was but a reflex of his genial and sympathetic nature, and I know that he frequently tendered gratuitous service and displayed a generosity that were hidden from the public gaze. It is not for me to enter the sacred precincts of his domestic life, but I know that he was as admirable there as he was elsewhere."

The service at the graveside was conducted by the Rev. H. E. Perry.

On Sunday morning the service at St. Petersgate was appropriate to the great loss the congregation had sustained. The address was based on the texts "In Thy light shall we see light" (Ps. xxxvi. 9) and "Let patience have her perfect

work" (James i. 4). Mr. Perry dwelt on the high character and life of Leonard New, and concluded by saying:—"Especially do I see in his character those qualities of patience and serenity of which I have been speaking. In the midst of the rush of life here was a man who was always calm, never in a hurry, who if baulked in one direction, would quietly turn in another—one who, though he must have had his anxieties, was never over anxious—one who never lost patience with his fellow-men, because he must have had some inkling of what I have spoken of as the 'Patience of God'—one in whom patience had its perfect work."

THE SOCIAL MOVEMENT.

TRAINING FOR SOCIAL WORK.

IN connection with the University of Liverpool a school of social science and of training for social work has, as the prospectus says, been established with the object "of providing an opportunity of systematic study and training for those already engaged, or anxious to engage, in any of the many forms of social and charitable work. The school will do more than this. It is intended that by means of its library and offices it should provide a centre at the University for advanced study and investigation in the various branches of social economics, and be able to assist inquirers and workers by furnishing information as to social methods adopted and experiments tried elsewhere in connection with the very difficult questions apparent in the social sphere. The school was the outcome of arrangements between the University, the Central Relief Society, and the Victoria Settlement for Women, and to these bodies the University Settlement for Men has since been added." The general course of one year (leading to a diploma) includes lectures on "Social and Industrial History" (Professor Gonner), "History and Administration of the Poor Law" (Miss Macadam), "Ethical Basis of Social Action" (Professor Mair), "Nature and Growth of Society" (Professor Gonner), "Local Administration" (Miss Eleanor Rathbone), "Administration of Charitable Relief" (Miss Macadam), "Social Ethics" (Miss Simey), "Industrial Conditions" (Miss Rathbone), and "Social Problems in Relation to Children" (Miss Macadam). Arrangements will be made for practical work in charity organisation, club work, and the investigation of industrial and social conditions. A second year or advanced course is also planned. Single lectures, courses, and classes have been arranged helpful to relieving officers, sanitary inspectors, nurses, and science teachers.

* * *

INFANT MORTALITY IN NEW YORK.

Mr. Lederle, Commissioner of Health, has made a report on infant mortality in New York, which he says has been greatly reduced since the health department's milk stations were opened in April. Over

18,000 infants have been under continuous treatment, and from the thirteen milk stations over 60,000 quarts of milk have been dispensed. The Commissioner states that the department has never before had so comprehensive a plan for the reduction of infant mortality as this year. Every possible effort has been made, and is being made, to reduce the death-rate. The rate has been reduced from 121 per 1,000 under one year of age in 1910 to 117 per 1,000 in 1911, and it continues to fall. During the month of September there were 222 deaths of infants from diarrhoea diseases in New York, as compared with 376 for the same month of last year. A part of the department's work consists in distributing through inspectors and nurses a large quantity of literature to instruct mothers on the proper care of babies. Lectures are delivered for mothers at various points and to all girls over 12 years of age in public schools, and Little Mothers' Leagues are formed for the purpose of aiding in the prevention of infant mortality.

* * *

WORK FOR THE UNEMPLOYED. A MANCHESTER SCHEME.

Details are provided of a novel scheme for making work for the unemployed, started six years ago by the Manchester and Salford Mission. The new industry consisted of collecting waste metal from Corporation "tips" and private yards, sorting the material, crushing it into bulk, and reshipping it to London and Belgium to be stripped and resmelted. A piece of land was rented in Gun-street, Ancoats, for warehousing purposes; sheds were erected by a number of unemployed under the supervision of a "down-at-heel" architect; and the necessary plant, stables, luries, and horses provided. In 1905 409 tons of waste metal were collected and dealt with. In 1909 and 1910 the quantity rose to considerably over 1,000 tons annually. It is claimed by those responsible for the scheme that a day's work was found for 8,997 men last year. A few months ago an extension of the premises was found necessary, and the plant was transferred to a larger building in Murray-street, Ancoats. In addition to the work-creating value of this new industry, the City Corporation have found a market for hitherto unsaleable refuse. In 1906, for instance, permission was given to the Mission authorities to search the Corporation "tips" and remove the old metal free of charge. During more recent years, however, this permission has been withdrawn, and tenders are regularly asked for and obtained for the waste material.

MEETINGS AND SOCIETIES

THE NOTTINGHAM RECON- CILIATION.

In view of what took place at the meetings of the Congregational Union at Nottingham, last week, the following correspondence, which appeared in the

Nottingham Daily Express, will doubtless be of more than local interest:—

To the Editor of the "*Daily Express*."

SIR,—I have read your admirable leader on this subject with intense interest and approval, and wish to thank you most heartily for your wise and courageous words. You have said what all Christian bodies will do well to take to heart. At the same time I feel that your claim that Congregationalism is "the one and only important denomination in which the freedom of personal religious opinion is safeguarded" should not be allowed to pass without comment. I presume that you will say that the word "important" rules out the Unitarians. If that is your estimate I must not be so immodest as to claim for my own denomination an importance which you are disposed to grudge. But, however humble our function in the Christian Church, it has not been without fruitfulness; and I think it a little unhandsome to slight our contribution to Liberal Christianity in these days, when its victory is close at hand. For two centuries and a half the High Pavement Chapel, with hundreds of other congregations of the same communion, has fearlessly and uncompromisingly laboured for a profoundly reverent and spiritual Christianity, entirely unfettered not merely by creed or dogma, but by any doctrinal trust. Throughout the whole of its heroic history, during which Calvinistic Trinitarianism passed by imperceptible gradations of thought and feeling to Arminian Trinitarianism, and Trinitarianism to a type of Arianism, and Arianism to old-fashioned Scriptural Unitarianism, and Scriptural Unitarianism to modern spiritual Unitarianism—during the whole of that time the absolute freedom of both pulpit and pew has been most sacredly and inviolably guarded. And to-day I preach what I prefer to call Free Catholicism without let or hindrance.

I say this not to vaunt the glories of the High Pavement Chapel, nor to give it a cheap advertisement. I trust that the record of its work in the city of Nottingham makes any advertisement unnecessary. I say it not to diminish the honour rightly due to the Congregational body. I say it not for the sake of the present members of our Church, who ask for no praise. I say it as an act of piety to the dead, whose sufferings on behalf of Truth we must not permit to be forgotten. But for the brave endurance of persecution in the past by men and women in our communion—persecution quietly accepted in loneliness and misunderstanding—it is safe to say that Liberal Christianity would not be as victorious as it is to-day even in the Congregational body, to whose splendid services I would gladly add my tribute. I do not claim for my denomination an exclusive credit for this triumph of Modernism in our time. Many in many denominations, not excluding the Roman and Anglican Churches, have laboured with us. But no denomination, important or unimportant, has quite such a stainless tradition of loyalty to the principle of freedom from test and doctrinal subscription as that in whose name I now write. Forgive me if I seem to boast. That is far from my purpose, and, I hope, from my spirit.

I only desire to keep alive our religious and social obligations to those who have made our present privileges possible, and also, if I may, to deepen the sense of comradeship between Liberal Christians of all denominations.—I am, &c.,

J. M. LLOYD THOMAS.

October 12, 1911.

SIR,—My friend Mr. Lloyd Thomas has courteously shown me a copy of his letter to you. Speaking from within Congregationalism, and with absolute loyalty to my particular communion, justice compels me to say that his testimony to the value of the work done for religious freedom by his own denomination is not exaggerated, and is fully recognised by Liberal Christians everywhere.—I am, &c.,

R. J. CAMPBELL.

[We ought to have stated that the Congregational denomination was the "one and only important Trinitarian denomination in which the freedom of personal religious opinion is safeguarded." We regret we omitted the qualifying word, the more so because we recognise the truth of what Mr. Campbell and Mr. Thomas say.—ED. "N. D. E."]

THE LIBERAL CHRISTIAN LEAGUE.

THE autumnal meetings of the League of Liberal Christianity which have been taking place this week have been well attended by interested audiences. The unique feature of the Monday evening demonstration at the City Temple was the presence of the Lord Mayor of London, the Rev. Dr. Horton, the Rev. F. B. Meyer, and the Rev. R. J. Campbell on the same platform. In the course of his address Mr. Campbell said he thought that at present there was a more friendly feeling towards religious liberalism than there was three years ago. Perhaps the culmination of that process was reached at the meeting of the Congregational Union. But we must not assume because of that event that everybody in the Free Churches takes our point of view, but the great gain is to find that as servants of Christ all can work together without attempting to coerce each other in matters of opinion.

In the series of remarkable speeches Mrs. Snowden's was one of the most remarkable for its passion for humanity, the Fatherhood of God, and the Brotherhood of Man.

Mr. Campbell introduced Dr. Horton as "the dearest and closest friend I have had in the Christian ministry, though we have held diverse opinions and still do." Dr. Horton in his speech made a fine tribute to the Liberal Christian League and to Mr. Campbell's ministry, and made the following remarkable statement. "I understand," he said, "that this League is convinced that the Christian religion is a message to the people, to the whole people, and to the whole world. And the other principle which I understand underlies this League is that if the message of the Christian religion is not reaching any part of the people, the fault is not in the Christian religion, but in the people

who are attempting to expound it, and that the way to make the Christian religion prevail is to alter, improve, and restate even the doctrinal statements by which that religion can reach the world. For thirty-two years I have held those principles. From the early days of my ministry I have advocated exactly the things my brother, Mr. Campbell, has advocated, and I have endeavoured to put into practice in my own locality some of the principles you are putting into practice throughout the country."

The Rev. F. B. Meyer had an enthusiastic reception by the meeting, and dwelt on the encouraging signs of the times, and also paid a tribute to Mr. Campbell.

During the deliberative sessions of the League which followed late in the week many fine and interesting papers were given by experts in the particular branch they were dealing with.

THE VAN MISSION.

As briefly reported in our last issue, the Mission for the present season has been the most successful in England.

Missions have been held in eighty-eight towns and villages, and various London districts. In forty-three of these places churches of our own communion were found, and the missionaries as a consequence constantly had the pleasure of local support, as well as the enjoyment of much hospitality. In some of these centres where preparations were made in advance by the local friends the effect upon the meetings was marked by more heartiness, increased attendances, and sometimes by an abounding goodwill. Choirs, chairmen, and stewards rendered their services, and increased attendances at the churches and additions to the membership have followed.

The Mission has had a large measure of ministerial support, despite the fact that a few friends were unable to carry out their promises. Some of the ministers have paid repeated visits, and in this way the Mission has been carried on with comparatively small expense in certain districts. Seventy of our own ministers and two Congregationalist ministers have acted as missionaries and speakers; three ladies (Mrs. Thackray, Mrs. W. T. Davies, and Miss H. M. Johnson) have also taken regular platform work; and fifty-two laymen have helped as chairmen and auxiliary speakers. In the general organisation local committees have assisted, and valuable work has been done by the local secretaries of these committees. Revs. A. Hall and W. Wilson, for Northumberland and Durham; Revs. W. R. Shanks and E. Thackray, for Yorkshire; Rev. J. A. Pearson, for London; and Rev. W. A. Weatherall, for the Potteries, have assisted in this capacity. In the Potteries especially the small band of ministers, who have done much missionary work in the last few years, took the whole responsibility for a number of weeks, and in town after town, where they were known, magnificent meetings were held.

Mr. A. Barnes, of Stockport, who has had four seasons with the Vans, acted as lay missionary in London, and his experience was of much value amid the peculiar difficulties which beset open-air work in the metropolitan area. Councillor Cameron, of Accrington, was with the Lancashire Potteries Van, and did splendid service on the platform, in addition to the regular duties of Van organisation. Mr. J. T. Harrison, of Accrington, travelled with the Northern Van, and in the district where least

local assistance was available had on various occasions to rely upon his single-handed efforts to make a meeting successful. In Yorkshire Mr. W. Dittingham, of Leeds, devoted himself with unremitting zeal and carefulness to the Mission, and he and his colleagues deserve much praise for their fidelity and toil.

The meetings in all parts of the country have been followed by many inquiries from persons attending, and as a result the volumes of the Van Free Lending Library have been freely used. The correspondence arising out of these inquiries is one of the most interesting features of the work, and forms one of the best testimonies to the value of the Mission. Many correspondents keep in touch with the organisation for years, and whilst some find their way into the membership of our churches, others assist in spreading literature among their friends, and are frequently of service when the Mission pays a return visit to their district.

The Missionary Agent wishes to acknowledge the various services which have been rendered during the season.

On all hands friends have shown not only their interest in the Mission, but also their faith in it, and countless tokens of goodwill have made this successful season also a particularly happy season. One great service still remains to be done to make the record satisfactory all round. The Mission from its very nature can never be self-supporting. This year by careful economising it has cost £100 less than last year, but even with that reduction the work has absorbed £900. The loss of an annual subscription of £150, hitherto given by the late Mrs. Bayle Bernard, is another serious matter, and at this moment £300 are required to make ends meet. The President of the Association, Mr. Charles Hawksley, gives fifty guineas to start the effort to clear off the deficit, and it is with a much lighter heart, therefore, that the Agent bespeaks the immediate assistance of old and new friends of the Mission. Contributions will be very gratefully acknowledged by

THOS. P. SPEDDING.

Essex Hall, Essex-street, Strand,
London, W.C.

NEWS IN BRIEF.

THE National Council of Public Morals are issuing a series of pamphlets called "New Tracts for the Times," which deal with race regeneration. Three of these are already published, and are written by Dr. Havelock Ellis, Dr. Saleeby, and by Mr. A. Newsholme, Principal Medical Officer of the Local Government Board. Whatever views may be taken of the conclusions arrived at by the writers, all the tracts deal with questions that must be faced by all serious people.

THE National Peace Council has issued a general list of speakers of the various central peace organisations all over the country, giving names and addresses of speakers and their subjects. The list is a large one, and contains speakers suitable

for audiences of all shades of thought—Church, Rationalist, or Quaker. It may be useful for Sunday-school organisers to note that Mr. F. J. Gould, Demonstrator for the Moral Education League, is included in this list as willing to give Model Peace Lessons. This list will be sent to all who desire to obtain lecturers for clubs or societies, on application to the Secretary, F. Maddison, 183, St. Stephen's House, Westminster, S.W.

SOME of our readers may be interested in the work of the Band of Peace Union and the Crusaders of Peace. Their object is to educate young people in the principles and facts of International Peace, and to furnish some counteractive to the popular organisations which exists for promoting the warlike temper and character. This can only be done by positive teaching of peace principles, and by organised effort, which shall yet be attractive as regards the young people themselves. The Hon. Secretary, Miss S. M. Fry, 47, New Broad-street, E.C., will be glad to give further information.

A SERIES of lectures dealing with the close relationship of proposed legislation of the near future with the problem of destitution, has been arranged by the National Committee for the Prevention of Destitution to be delivered at 37, Norfolk-street, Strand, W.C., at 5.30 p.m., as follows:—October 17, "National Insurance and Invalidity," Mr. H. D. Harben; October 31, "The Medical Treatment of School Children," Miss Margaret McMillan; November 14, "National Insurance and Unemployment," Mr. C. M. Lloyd; November 21, "Sweating and the Trade Boards Act," Mr. J. J. Mallon; December 5, "Housing and Destitution," Mr. E. E. Hayward.

WILLASTON SCHOOL.—Entrance Exhibition for the Sons of Ministers have been awarded to G. H. Parry, R. J. Perry, and D. W. Price. It may also be of interest to note that the entry in September was the largest the school has had since its inception.

JUST before going to press we received a report of Professor Gilbert Murray's brilliant lecture at the proceedings at the opening of Michaelmas term at Manchester College. This we shall produce in full next week. The entry into the College was, we are informed, the largest that there has been for some time.

NEWS OF THE CHURCHES.

Australia, Tasmania, New Zealand.—The Rev. W. Wooding, Mrs. Wooding and their daughter sailed by the *Otranto* on October 13 for Australia, Tasmania and New Zealand,

"FRENCH AS SPOKEN IN FRANCE." "QU'EST-CE QUE CELA VEUT DIRE?" By H. P. SLIGO DE POTHONIER.

An interesting and invaluable Book for those who study French and those who teach it.

Price: Cloth, 2s. 6d.; Leather, 3s. 6d. net.

The *Morning Post* says: "No English reader to whom French is less familiar than his own tongue could dip into this book many times without much profit."

Published by KEGAN PAUL, TRENCH, TRÜBNER & CO., 43, Gerrard Street, London, W.

and they will be away from England six months or more. Mr. and Mrs. Wooding will represent the British and Foreign Unitarian Association at meetings and services which have been arranged at Adelaide, Melbourne, Sydney, Hobart, Wellington, Timaru and Auckland. They will probably also visit Brisbane, where a new movement has been inaugurated, lectures and services by the Rev. G. T. Walters having recently been held there. Mr. Wooding has been one of our London ministers for upwards of a quarter of a century. Mrs. Wooding, who is the Prime Minister's only sister, is a member of the Executive Committee of the Association, and since her appointment has taken a deep interest in its missionary work at home and abroad. On their departure from London the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, and Mr. Ion Pritchard, honorary secretary of the Sunday School Association, saw them off on their long and interesting voyage. The projected visit of Mr. and Mrs. Wooding to one of their sons, who resides in New Zealand, suggested to the Committee of the British and Foreign Unitarian Association the idea of inviting them to make a tour of the Unitarian churches.

Bath.—The Committee of the Trimm-street Chapel, Bath, have arranged a course of lectures, the first two of which have been given with pleasing results. There were good congregations at both lectures.

Ilford.—At the annual meeting of the congregation on Monday, the Rev. A. H. Biggs, M.A., presiding over a good attendance, encouraging reports were presented, showing progress in all departments and better attendances at the Sunday services. The officers and committee were re-elected. Mr. and Mrs. G. H. Snow have recently been presented with a barometer by the members of the Literary Society as a token of esteem, and in commemoration of their recent marriage. Mr. Snow is secretary of the Literary Society.

London: West Ham-lane, Stratford.—The second of the special Sunday evening services, which are being held throughout this month on "The Gospel of Life for the Men of To-day," was conducted last Sunday by the minister, the Rev. John Ellis, whose subject was "The True Basis of Religious Fellowship." As these services are advertised in the district it is hoped they may appeal to people who are not in the habit of attending church.

Mansfield: The Brunts Bicentenary.—At the beginning of the month the memory of Samuel Brunts was honoured in Mansfield. He was the founder of a valuable charity, which now benefits nearly 150 old pensioners and contributes £1,000 annually to the secondary school which bears his name. A commemorative service at the Parish Church was held, and all the Trustees attended. In the evening the pensioners were entertained to a tea and a concert. Samuel Brunts so ordered his property that one child in Mansfield should be well educated year by year, and that one boy should be apprenticed to some trade. This charity had now so grown that the town had a large technical school. The interesting fact to notice is that he appointed as trustees men of differing religious views. The commemorative services were continued at the Old Meeting House on Sunday. The Trustees of the Brunts Charity attended in a body. The Rev. F. Heming Vaughan preached. He referred to one provision of the Brunts' will which had not been mentioned at the Parish Church, viz., the erection of the Old Meeting House, which Samuel Brunts had watched over, and his bequest of 20s. a year to it for ever. He said that nothing is known of Samuel Brunts' religious views, but it may be inferred from his gift to the Old Meeting House. Whether he was a Churchman or a Nonconformist matters little—his example was a high one. If he were a member of the Old Meeting House it is good

to observe that he thought first of his old religious home and then of education. The proportion given was adequate: £1 a year for ever to his Church and £4 for schooling, £4 for apprenticing, and the rest for the aged. However, the generous proportion does not exist to-day, because the whole of the enormous increase in value of the property has been given to the second and third bequest. If, however, Brunts was a Churchman, the fact that he was friendly to the Nonconformist community in Mansfield, and left money for its support, would show his broadminded outlook, and his generous toleration of diverse modes of worship in the Christian fold. It would show as he was a pioneer in education and philanthropy, so he was in Christian fellowship. He teaches us one lesson of supreme importance. The practice of direct giving to church and chapel alike is declining, and they are driven to the less worthy means of exacting money from unwilling supporters and non-supporters by every conceivable device. To Samuel Brunts religion was primary, and he remembers his church first in his will.

Northampton: Kettering-road Church.—The Rev. William C. Hall began his ministry on Sunday, the 8th inst. Both morning and evening services were largely attended. On the 12th a public welcome to Mr. and Mrs. Hall was held in the schoolroom, at which the chair was taken by Mr. W. W. Hadley, and speeches were delivered by Mr. John Sale, secretary of the congregation, and others representing its various institutions; by the Rev. T. P. Spedding, representative of the British and Foreign Unitarian Association; and by Mr. Kersey, on behalf of the Northampton Progressive League. Letters of cordial greeting were received from local ministers and others.

Oakfield-road Church, Clifton.—The congregation have erected within the church a deeply incised brass tablet, enclosed in a grey marble border, as a memorial to the late Mr. and Mrs. Charles Thomas. The inscription reads: "Charles Thomas, b. 1821, d. 1909. Lucy Thomas, b. 1825, d. 1909. For more than forty years they worshipped in this church and ever sought by wise counsel, ready sympathy and generous help to advance its principles and to maintain its life. To their memory this tablet is gratefully dedicated." In keeping with the beautiful simplicity of their lives there was no unveiling ceremony.

Yorkshire Unitarian Sunday School Union.—The first conference of the present session was held at Westgate Chapel, Wakefield, on Saturday, October 7. Mr. C. H. Boyle (Leeds) occupied the chair, and thanked the Union for the honour it had done him, at its annual meeting, in making him President for 1911-12. Mr. F. G. Jackson (Leeds) read a paper entitled "A Plea for the Adult School," in which he traced the history, organisation and growth of the adult school movement which now, he said, had about 130,000 members. Having quoted the opinions of Sir Geo. White, M.P., Mr. Arthur Henderson, M.P., and Mr. Chas. Booth as to the value of adult schools, the reader of the paper said it was a significant fact that, while adult schools were growing, the increase was due rather to the opening of new schools than any advance in the old ones. Probably this was due to several causes, but he thought one of the reasons was that adult schools were still clinging to a theology which was contrary not only to discoveries of science, but to the whole trend of modern thought. And that was where their opportunity came in. Just as the Unitarian van had enabled them to reach the man who could not be got into a building, so the adult school would enable them to get into touch with the man who, experience showed, could be got into a building, if not too closely connected with church or chapel, but who was gradually ceasing to go. But what, it might be asked, had that got to do with Sunday schools? It was also a method by which, indirectly if not directly, they could

retain many of the elder Sunday-school scholars, knowing also that, through its agency, one of the purposes of the Sunday school, that of acting as a feeder to the Church, was being fulfilled. An interesting discussion followed.

NOTES AND JOTTINGS.

FOR STUDENTS OF TOLSTOY.

The selection of Tolstoy by the National Home Reading Union as a subject amongst others for study and enjoyment should make the Union's programme for the coming winter specially interesting and attractive to many. The Union is fortunate in having secured the help of Tolstoy's biographer, Mr. Aylmer Maude, and articles by him in connection with the course will appear in the Union's monthly magazines. Great attention to Tolstoy was aroused last year by the unusual circumstances of his last journey from home, and his subsequent illness and death at the wayside station of Astapovo. Interest in the man and his works will again be stimulated towards the end of this year by the forthcoming publication of his posthumous works, which include a novel of Caucasian life, entitled "Hadji-Murad." But apart from such special causes, the interest excited by the works of Russia's greatest writer is perennial, for besides being a marvellous novelist, story-teller and dramatist, his works have a peculiar faculty of transmitting to others a share of that keen interest in life's greatest problems which was his own characteristic quality. Full information will gladly be sent on receipt of reply postage, 1d., by the Secretary of the Union, 12, York-buildings, Adelphi, London, W.C.

BOY SCOUTS' FARM.

An interesting enterprise in the Scout movement has just been started. A freehold estate, comprising a mansion, house, farmstead, farm buildings with 100 acres of good farm and woodland has been presented to the movement by Mr. B. Newgaas. The house will be large enough to accommodate 200 boys, and attached are bakery, laundry, workshops, stables, engine rooms, and water towers. Here an up-to-date school farm will be established, where 200 boys will be trained on Boy Scout principles in mixed farming and handicrafts, or practical methods which attract and appeal to the boy, while they raise him to a higher

IF YOU WANT THE BEST

send for particulars of

**THE STEARNS TYPEWRITER
THE GRAPHOLITH DUPLICATOR
ONION SKIN CARBON**

JOHN W. POOLE, Ltd.,
57, Holborn Viaduct, LONDON.

standard morally. Citizenship will be taught practically. The school will form a community on the principles of the Boys' Republic (as in the United States), and the civic affairs of the colony will be managed by a mayor and council elected among the lads themselves.

* * *

There will be a central market at which the produce will be bought daily by the management, and each patrol will keep its own books of profit and loss, &c. In addition to actual farm work the boys will be taught horsemanship, pioneering, wood-manship, farm carpentry, baking, blacksmith and leather work. "The discipline and moral training will be that of the Boy Scouts to give the lads a sense of honour, unselfishness and manliness, the aim being to turn out thoroughly capable men with practical experience which will fit them for positions as managers, specialists on the land at home or in the Colonies. The cost of educating a boy it was estimated would be about £10 a year, and it was hoped to be able to give scholarships to selected Scouts."

LABOUR SAVING IN THE HOME.

The Electrical Exhibition at Olympia has inspired Miss Evelyn Sharpe to write a very interesting article on the "Labour of Labour Saving," in the *Manchester Guardian*. Her words are comforting both to the impatient reformer and those who remain in the rut. The beautiful exhibition at Olympia might lead the unwary into imagining the reform is accomplished, but experienced housewives could tell of many "patent" failures. This should not depress the reformer, for, according to Miss Sharpe, "the thing that matters is the fact that anybody should be trying to invent such things at all." The battle of household reform has yet to be won, and first because the expert who is best qualified to fight it is already worn out by the struggle against present conditions. There is no wonder the ordinary woman remains in a groove, because there is so much labour, time, and money entailed in getting out of it. The domestic reformer will not come from the ranks of the over-worked housewife.

* * *

"If we were practical instead of sentimental about the home, every woman who wanted to take up home work would be given the chance of being trained as a mechanic, and sewing would not invariably take the place of carpentering in girl's schools. As it is, the greatest hope of reform seems to lie with the professional woman who does her own housework and cooking, is prepared to try experiments, and from personal use can expose the flaws in domestic appliances that have generally been invented by people who have never had to turn out a room against time, or cook a dinner in a small space on a small income."

* * *

Another obstacle to reform, according to Miss Sharpe, is monopoly. First, the monopoly of motive power. Though electrical companies profess to cheapen the supply, in reality they very seldom meet

the consumer half-way in his efforts to apply electricity to further uses in the home. Secondly, the monopoly of human service. The wealthy householder too often sees no need for reform where unlimited labour is to be had for the paying for it. In the rich home there is leisure and money for experimenting, and the need is not acknowledged; in the poor home, when for want of it human beings are turned into senseless things there is neither leisure nor money. "This would seem a vicious circle if one's hopes were not fixed on a happier future, neither dim nor distant, when gas and electrical supplies will be under the control of the State, whose business it is to place human needs before dividends, and when that State will be under the control of the woman in the home as well as the man in the street."

MODERN MURAL PAINTINGS.

Ancient ruins, classical discoveries and early mediæval churches are the mental images called up in the minds of most of us by the subject of Mural Paintings. Yet an interesting experiment at the Borough Polytechnic may convince us that wall painting is still a living art, and may be applied elsewhere than in palaces and magnificent municipal buildings. At the Polytechnic six artists have painted seven pictures representing the recreations of London. There are the amusements and dancing on Hampstead Heath, bathing in the Serpentine, football games, the Round Pond pleasures, the Zoo, children paddling in the Round Pond and a representation of a Punch and Judy show. A writer in the *Times* considers them pre-eminently successful, and says: "Most of these paintings are amusing, and give to the room a kind of simple musical gaiety. They will make anyone, except a determined art critic, feel happy."

LIFE OR EXISTENCE?

The Charities Publication Committee of New York have brought out a book which confirms the contention that big trusts and huge profits are not for the benefit of the community, at any rate in their present form. The author of the book gives particulars about life in "Homestead," a town near Pittsburg, which owes its existence to the Carnegie Steel Trust, now the United States Steel Corporation. The whole town consists of mill workers and their families—some 25,000. The hours of work are twelve a day, night and day shifts, day hours 10½ and night duty 13½ hours. There are no regular intervals for meals, no Saturday half-holidays, no Bank Holidays, except Christmas Day and Independence Day. The Carnegie Library and Institute are the only buildings of public interest; and one mill worker is reported to have said, "We'd rather they hadn't cut our wages and 'd let us spend the money for ourselves. What use has a man that works twelve hours a day for a library anyway?"

* * *

There are no standard regulations as to overcrowding, ventilation or sanitation, and some of the poorer houses have no water supply. The town is divided into three boroughs, though it really is a unit, and the mills being in the richest pay

no rates towards maintenance of the poorer parts, though that is where their own workmen live. Within the town the Slav workmen form a population apart, and there is no effort to assimilate them into the community, while the conditions in their part of the town are the worst of all. The particulars given speak for themselves.

THE SURVIVAL OF SATI.

A Bengali woman of Calcutta has recently performed *Sati* in a most dramatic manner with extraordinary results. She has practically been deified by Bengali women of all degrees, and her former home has become a shrine. Texts and inscriptions are hung about the house. One reads, "In memory of the extraordinary devotion to her husband, in the fourth century (Bengali era) the ideal *Sati*, being afraid of the loss of her husband, when she was twenty-five years old, sacrificed her life at his feet by burning herself." She is considered by her act of self-sacrifice to have risen in the likeness of God and has obtained redemption from all her sins and entered into the life everlasting. People are flocking to her home to worship her spirit and obtain a pinch of her ashes as a talisman.

RELIGION IN HUNGARY.

In a letter to the *Belfast Northern Whig*, Mr. W. H. Shrubsole gives some interesting information about Hungary. With regard to religion, he says that Unitarians are among the officially recognised religious bodies. "They receive full official recognition and proportionately as much State aid as any other Church, and are represented in the House of Lords by their own Bishop Ferencz. The Baptists in Hungary could also be recognised and aided by the State, but they prefer to do without recognition and financial assistance. In matters of religion the Hungarian Government acts with perfect impartiality." He mentions also that "many Jews in Hungary make good farmers and thrive where others fail." This information is interesting in the light of the statement of Mr. Zangwill at the Race Congress, that one of the bad effects of the Jewish sojourn among European peoples had been the loss of their agricultural characteristics and capacities.

The Sunday School Association.

JUST PUBLISHED.

THE PRACTICAL TEACHING OF JESUS OF NAZARETH

As found in the Gospel According to Luke.

THIRTY-FIVE LESSONS

COMPILED BY

ARTHUR W. FOX, M.A.

Crown 8vo. Cloth, 1s. 6d. net. Postage 3d.

Parents and Teachers who have used the Author's previous volume on Matthew will welcome this new volume on the same lines dealing with Luke.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex-street, Strand, W.C.

Blackburn Unitarian Church.

Minister: Rev. FRED. HALL.

BAZAAR

in the form of

Ye Olde Englishe Village,

in aid of the Fund for Building a Church,
will be held

in the Co-operative Assembly Rooms,
Town Hall Street, Blackburn,

on

**THURSDAY, FRIDAY & SATURDAY,
OCTOBER 26, 27, & 28.**

An Effort to raise £500.

Blackburn is a promising field for Unitarian effort. Although it is the Metropolis of North East Lancashire the nearest Unitarian Church building is five miles away. The workers in the Cause are animated by the Missionary Spirit, but their labour is hindered by the want of suitable buildings, and Unitarians everywhere are solicited to help and encourage by contributing towards the Bazaar Fund. Over £80 in cash has been subscribed towards this by the Congregation, who are straining all their resources to achieve a successful issue. Help in money or goods—however small—will be thankfully acknowledged by the Treasurer, Mr. ROBERT LEACH, 37, Azalea-road, Blackburn.

The Bazaar will be opened on Thursday,
the 26th inst., at 3 p.m., by

MRS. DOWSON, of Hyde.

Chairman: Rev. H. ENFIELD DOWSON, B.A.

On Friday, at 3 p.m., by

LADY NORMAN.

Chairman: T. P. RITZEMA, Esq., J.P.

On Saturday, at 3 p.m., by

W. HEALEY, Esq., J.P., Heywood.

Chairman: H. PILLING, Esq., Manchester.

The Blackburn Cause is commended to your
generous consideration.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

THE LARGER HOPE.

BY

Prof. G. DAWES HICKS.

A Sermon preached at Manchester College, Oxford, on the occasion of the Summer Meeting of the University Extension Students, August 20, 1911.

Published in "THE INQUIRER,"
for August 26th.

Post free 1d.

3, Essex Street, Strand, W.C.

Typewriting, &c.

TYPEWRITING.—Sermons, Articles,
and MS. of every description accurately
and intelligently typed. 1s. per 1,000 words.
Also duplicating undertaken. Terms moderate
—E. P., 14, Buckley-road, Kilburn, N.W.

STAMMERING PERMANENTLY CURED

Adults and boys taken in residence or as daily
pupils. Prospectus and testimonials from Mr.
A. C. SCHNELLE, 119, Bedford Court Mansions,
London, W.C. Established 1905.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE,
F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
Miss ORME. | HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Pre-
ference Shares of £20 each are issued suitable
for small investors. Payable 5/- monthly and
they receive 4 per cent. interest.

Preference Shares of £10 each now receive
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free
of income tax.

Investments are withdrawable at any time
on short notice.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

HENRY T. WRIGHT, *Manager.*

NOW READY FOR OCTOBER, Price 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Young Men's Classes: A Proposal. H. Fisher Short.
Heroes of Faith. Albert Thornhill, M.A.
Our Stream. J. Lonsdale Cox.
The Evolution of the Child Mind. Mary Francis.
God's Gifts to Men (Poem). Mrs. Herbert Hayens.
Isaac T. Hopper. Henry Rawlings, M.A.
Our Place in the World's Progress. Dorothy Tarrant.
Scraps from Memory's Diary. John E. Hoyle. (M.A.)
Zwingli. Ambrose N. Blatchford, B.A.
Notes for Teachers.—XXV—XLV.
How to Make a Mission Succeed. A. C. R.
Prayers. John Page Hopps.
Eisteddfodau. Ronald Bartram.
Lakeland. Arnold Broadbent.
By the Way.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand W.C.

ABSOLUTELY FREE!—Over 200
A Patterns of charming Winter Blouse
Material. Unshrinkable wool; warm, light;
looks smart for years; scores of attractive
designs; beautiful shades. Write to-day.—
HUTTON'S, 5, Larne, Ireland.

REMNANT BARGAIN!—Genuine
R White Art Irish Linen; big pieces;
suitable for making D'oyleys, Teacloths.
Only 2s. 6d. per bundle. Postage 4d. Irish
Linen Catalogue, FREE. Write to-day.—
HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from
R Portsmouth. As used Royal Navy, 1/3½,
1/6½. Patterns free. Carriage paid.—JAMES
BUCKLE, Serge Contractor, Portsmouth.

APPLES.—Blenheim Orange, 2d. per
lb. Cox's Orange Pippins, 3d. Carriage
paid in 45 lb. boxes; 21 lbs., 6d. extra.—
FRANK ROSCOE, Steeple Morden, Royston.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE and FLATS;
most comfortable throughout. Sea View,
excellent cuisine, billiard and smoke room,
sanitary certificate.—Mr. and Mrs. SIDNEY P.
POTTER.

GRANGE-OVER-SANDS, LANCs.—
G Miss ALICE E. PASSAVANT receives
Paying Guests at 2, Newlands. Prospectus
on application.

LOW GREEN HOUSE, THORALBY,
L AYSGARTH, S.O., YORKS.—Paying
Guests received. Sunny situation, lovely
Autumn foliage, interesting rambles and excu-
sions in Wensley, Wharfe, and Swaledale.
—Particulars from Miss SMITH.

BEXHILL-ON-SEA.—Board-Resi-
dence near Station, Sea, and Links. All
kinds of Sport. 25s. per week; week-ends
10s. 6d.—"Lynwood," 18, Magdalen-road.

**VEGETARIAN BOARD-RESI-
DENCE,** temporary or permanent.
Homelike. Ladies and gentlemen. Con-
venient situation. Room and breakfast from
3s.—Madame VEIGELE, 63 & 65, Hereford-road,
Bayswater, W.

COMFORTABLE HOME offered for
C one or two Children, where they will re-
ceive Excellent Tuition and every attention.
South aspect. Nice garden. Reference kindly
permitted to Rev. C. C. Coe.—Apply, The
Misses SHEFFIELD, The Grange, Richmond
Park, Bournemouth.

HAMPSTEAD (WEST).—Superior
H Board and Residence; five minutes
from Brondesbury Metropolitan Station.
Large sunny front room for married couple or
single gentleman. Home comforts. Only six
received.—99, Fordwych-road (best part), N.W.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

BLAIN & HANKINSON, Pharmaceutical Chemists,

69, Market Street, MANCHESTER.

Continuing WOOLLEY'S Dispensing and
Retail Establishment.

OLD FALSE TEETH.

We give highest possible prices for above
Offers made; if unacceptable, teeth returned.
Dealers in Old Gold or Silver in any
form. Bankers' references; straightforward
dealing.

WOOLFALL & CO., SOUTHPORT.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published by THE
INQUIRER Publishing Company, Ltd., at the Office,
3, Essex-street, Strand, London, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday
October 21, 1911.

. Regarding Advertisement Rates see inside Front
Cover.